

# THE CATHOLIC EDUCATOR



**EDITOR: REVEREND PAUL E. CAMPBELL, A.M., LITT.D., LL.D.**

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"THE LITURGY LIVES IN THE WEAVE"

## When Napoleon sold an American short

Robert Fulton once visited Paris and offered the French Admiralty two unusual new inventions. One was a ship propelled by steam—the invention that was ultimately to make sailing vessels obsolete. The other was an under-water craft capable of launching torpedoes.

As with all great inventions, there were "kinks" to be ironed out of the original models. When the preliminary demonstrations disclosed these difficulties, the impatient Napoleon washed his hands of the whole affair. "The man is a charlatan," was his comment on Fulton.

The moral to this story has been written countless times since. Today, because of America's inventive genius and industrial know-how, the entire world eagerly vies for American-made products.

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"The Liturgy Lives in the Weave"

## Contributors to This Issue

### Mother Francis Regis Conwell, O.S.U.

Mother Francis Regis is a high school teacher of French and English at Ursuline Academy, Boston. She is a member of the committee formed to give demonstrations of lessons in religion for conventions of the Confraternity of Christian Doctrine. Mother has a B.S. (magna cum laude) and an M.A. in romance languages from Fordham University. In addition she has a French diploma from the University of Laval, Quebec. She has contributed to *The Sign*, the *Catholic School Journal*, and served as critical appraiser of manuscripts for certain publishers.

### Rt. Rev. Msgr. Clarence E. Elwell, Ph.D.

Msgr. Elwell does not need an introduction to our readers who will recall his many previous contributions, including his three article series in the previous volume.

### Sister M. Marguerite Andrew, R.S.M.

Sister M. Marguerite, who was introduced to our readers in May 1949, is a graduate of Johns Hopkins University. She also pursued further studies at Catholic University of America. She has contributed to various publications.

### Rev. Robert Whiteside

After his ordination on May 22 he will be referred to as Father Whiteside. For the past three years he has been teaching released time religion classes in the Diocese of Buffalo. In addition to having submitted a thesis for an M.A. degree to Niagara University, he is also a candidate for a master of education degree at Boston College. He is the author of *Restoration* published in Ontario by Friendship House.

### Sister Mary Edward, O.S.F.

Sister Mary Edward has been a frequent contributor to our columns. She has had experience as parochial school teacher and principal.

### Rev. William F. Jenks, C.S.S.R.

Father Jenks concludes his article on special education begun in the April issue.

### Rev. G. M. Guyot, C.M., S.T.L., S.Ser.B.

Father Guyot, well known to our readers, is rector of St. John's Seminary, San Antonio, Texas, where he also teaches Sacred Scripture.

### Sister Perpetua Marie, O.P.

Sister Perpetua Marie is on the faculty of St. James School. She puts into a capsule a statement of our educational aims.

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# THE CATHOLIC EDUCATOR

## *Work for Teachers*

By Paul E. Campbell, *Editor*

**T**HROUGHOUT America during the summer of 1952, groups of teachers will be engaged in workshops designed to improve the quality of instruction in our schools. The 1952 workshop in elementary education at the Catholic University of America will be devoted to study of the curriculum and basic reading instruction in the elementary schools. The immediate and specific purpose of the workshop is study of the basic reading program in its relation to the philosophy of the Catholic elementary school curriculum. Specialists in curriculum construction and in reading procedures will participate as lecturers and seminar directors. Leaders in the Catholic philosophy of education will discuss problems pertinent to these aspects of the elementary school.

The Catholic University's 1952 Workshop on Special Education will be devoted to a consideration of certain types of exceptional children in our schools. The immediate and specific aims are stated as follows:

1. To show the great need for special classes in our Catholic schools;
2. To provide specialized training in a Catholic atmosphere for our Catholic educators; and a religious training in special classes for our atypical children;
3. To explain and demonstrate the latest methods of educating the exceptional child; and
4. To urge our Catholic educators to start now and obtain normal results in educating the exceptional child, as they have obtained exceptional results up till now in educating the normal child.

Dr. Roy J. Deferrari announces that the sixth annual workshop for counselors and educators in marriage and family relations, open to all within the field of marriage and family education and counseling and to those in

related fields, will be held at the Catholic University of America in June 1952. Subjects to be discussed through lecture and seminar periods will include: family functions, marriage problem areas, premarital morality, birth control, theology of marriage, marriage pathology, sex education, legal hazards of marriage counseling, and the Christian pattern for family living. These three workshops at the Catholic University will run concurrently from June 13 to June 24, 1952.

St. Louis University announces a workshop in human relations, June 23-August 1, 1952. The basic purpose of the workshop is to furnish a practical, operative setting in which the democratic ideal is lived out. Through the workshop, teachers will learn the basic skills that have to do with the interpersonal relations and intergroup education. The participants take back to their schools and communities methods for reducing interpersonal tensions and for promoting interpersonal harmony. In the workshop brochure we find the specific objectives:

1. To develop skills in capitalizing on individual and cultural differences through group dynamics for individual and social benefits.
2. To increase the knowledge of the origin and nature of prejudices and tensions and the means of eradicating them through the schools and communities.
3. To improve the understanding of individual personality structures in relation to their interpersonal problems.
4. To discover ways of improving attitudes toward different classes and cultures, and to acquire understanding and appreciation of them.

The workshops we have listed are but a sampling of the plans designed by our institutions of higher learning to improve the content and quality of teaching at every level of education. Teachers will find the discussions very stimulating, very helpful.

## *Louis Braille*

**T**HE YEAR 1952 marks the centenary of the death of Louis Braille. In the short span of his 43 years he did much for those who suffered his own handicap of blindness. Helen Keller has said of him, "He was great because he had greatly used his loss of

sight to liberate his afflicted fellow creatures. He had both lived and died in the glorious light of a victorious spirit and a brilliant, inventive intellect." The Unesco *Courier* sums up his life work in these words: "(He) unlocked the doors of darkness for millions of blind

men and women throughout the entire world."

This summer, to honor Louis Braille's victorious spirit and inventive intellect, the French Government is transferring his remains from his humble tomb in the village of Coupvray to the Pantheon in Paris. There this son of France will be buried among his country's illustrious dead. It is scarcely an exaggeration to say that the world joins with France in commemorating the one hundredth anniversary of his death.

At Coupvray Braille was born, January 4, 1809. An accident destroyed his sight at the age of three. As a boy of ten, he enrolled in the Institute for the Young Blind in Paris. There he distinguished himself as a brilliant student, particularly in the fields of mathematics and music. The founder of the Institute, Valentin Haüy, has often been called the "father and apostle of the blind." He perfected a method of printing in raised letters which allowed the blind to read by touch. It was in 1784 that he opened the world's first school for blind children, and by the end of its first year this Institute put the first embossed books at the finger tips of the blind. Haüy's system, however, remained difficult to read by touch, and practically impossible to write. Changes and improvements were constantly being made in different countries to resolve these difficulties.

The revolutionary idea of representing letters by raised dots did not come from Louis Braille, but from Charles Barbier de la Serre, a French army officer in the Signal Corps. This officer had devised a system of "night writing" for soldiers to communicate with one another in the field after dark. Next he thought of applying it to the blind and presented his system to Haüy's Institute for the Young Blind in Paris. Barbier's night writing had 12 dots arranged in various positions and could be punched on to paper. The Institute tried it out and adopted it as a supplementary teaching method. But the system was complicated. It was not so slow, cumbersome, and difficult as the method of teaching to read with letters carved on wooden tablets, but it occupied too much space and even sensitive finger tips could not pick up the impression of twelve dots on a single attempt. Added to this was the difficulty that the writing was in code and had to be deciphered.

Braille gave much study to the systems of reading used in the school where he was now a professor, saw the advantage of the dot system, and finally evolved his own ingenious system of dots. Keeping to Barbier's point system and the principle of relief writing, Braille found the means of representing, by the various combinations of six dots, not the sound, but the alphabetical letters and all the signs of punctuation, and even of music. This invention was a great advance in the education of the blind, and though it has been modified at times as to the combinations of dots, the system is still, in most countries, the basis of methods for the education of the blind. The name of Braille will always remain associated with one of the greatest and most beneficent devices ever invented.

It is interesting to note again that Braille was not by any means the first to develop the system of raised characters. The desire of the blind for literacy and the efforts of their sighted friends to open the way for them, had led to innumerable experiments in embossed letters and other schemes for many hundreds of years before Braille's time. Letters cut out of paper, pins stuck into cushions or cards, geometrical shapes enclosing raised dots, even cleverly knotted strings were all used in early attempts. The first records of the actual use of raised type for the blind date from sixteenth century Spain and Italy. Francisco Lucas of Saragossa, in 1571, devised a set of letters carved on thin tablets of wood. In 1575, Rampazetto of Rome improved this somewhat. Both methods, however, seem to have been inspired by the earlier teachings and writings of Jerome Cardan, of Italy, who had advocated a system of reading by touch about the year 1550.

A century later, a Jesuit priest, Father Francesco Lana, recognized a new idea that Braille and his immediate predecessor, Captain Barbier, were to develop later: the potential usefulness of a cipher code based on a number of dots enclosed in rectangles. In his book *Prodomo*, he even proposed a writing stylus and a wooden writing frame with strings to indicate the lines. Then followed a great number of inventors who proposed various devices, including the use of wooden movable letters, cast metal letters, printing on copper. Of these attempts at embossed type, undoubtedly the best known is that of Valentin Haüy.

One day in 1771, Haüy saw a group of blind men being hooted and laughed at by a crowd at a Paris fair. Filled with indignation, he determined to devote his life to improving the lot of the sightless. Some time later he found a blind boy begging in front of the Church of St. Germain-des-Prés in Paris and decided to take him home with him and make an effort to educate him. He taught the boy, Lesueur, to read with letters carved on wooden tablets—similar to the method introduced by Lucas and Rampazetto. The story goes on to tell us that Lesueur, while sorting papers on his teacher's desk, came across an invitation card printed in heavily embossed relief letters and found he could recognize some of the letters. This gave Haüy the idea that teaching the blind to read by raised letters on printed cardboard (embossed letters) was better than using raised type or tablets directly.

Some doubt this story, but no matter what led Haüy to the discovery of this new method, he found the method very effective in teaching blind children, and in 1784 he opened his famous school, the Institute for the Young Blind, to which 35 years later came the blind boy, Louis Braille, who was to revolutionize and perfect all previous methods of teaching the blind to read.

It was in the early part of his career as a master in the Institute that Braille began to detect the shortcomings of the various systems then in use for teaching

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# REVIEW LESSON IN BIOLOGY

By MOTHER FRANCIS REGIS CONWELL, O.S.U.

*Ursuline Academy, 12 Arlington Street, Boston 16, Massachusetts*

THE biology students had completed the study of food and nutrition and also the skeleton and the circulatory systems when a very welcome invitation came from a neighboring hospital asking the pupils to avail themselves of the opportunity to visit there. The chief surgeon, father of one of the pupils, offered to conduct the girls on a tour of the departments in which they were most interested. Both the pupils and their instructors acceded to his wishes with alacrity and arranged to take this field trip as soon as possible.

## CHIEF SURGEON GREET'S CLASS

When the day came the girls and their two teachers were greeted warmly in the reception room of the hospital by the chief surgeon. Immediately, in his characteristic business-like manner, he gave a very inspiring in-

troductory talk on hospital work in general and on the career of nursing in particular. In the doctor's opinion "Whatever you do to the least of mine . . ." will surely be said to those wonderful Catholics who work so generously and untiringly in hospitals for Christ's sweet sake, trying to alleviate the suffering of others. The lecture was thought provoking and instructive.

Officially the tour began in the department for newborn babies. The girls, wide-eyed with excitement as they watched the efficient nurses caring for tiny mites, listened carefully while the doctor lectured on the necessity for proper diet for babies and young children so that they may develop into strong, sturdy human beings. The pupils were allowed to take a peep at an incubator baby who was receiving the most devoted care in order to give him a good start towards this development.

With a few words on the tragedies that occur partly because of brittle bones which break so easily due to lack of proper diet, the doctor led the class into a ward which could be labeled "Broken Bones Department." Every type of broken bone about which they had heard in



The biology class of Ursuline Academy, Boston receiving instruction from Dr. Basso, chief surgeon of Kenmore Hospital, Boston. The supervisor of nurses and the nurse in charge of the nursery are caring for the baby. The scene is the operating room, with operating table shown partly in lower right of picture. The author is at the right and Sister Michael at Dr. Basso's left.



*At Kenmore Hospital, Boston, interested biology students from Ursuline Academy see the babies in the nursery through a glass.*

biology class seemed to be found in this ward. There were a broken femur and a broken humerus and a broken pelvis, compound fractures and simple fractures, and every variety of splint imaginable. The patients were prepared for the visit of the students, therefore there was no resentment as the surgeon went from bed to bed explaining the nature of the casualty and the necessary treatment. In fact the faces on the pillows brightened as soon as they found themselves the center of interest. The novelty of this new experience seemed to lend variety to their monotonous hospital day. Many of the pupils, perhaps in their eagerness to exhibit the knowledge acquired in biology class, asked intelligent questions which the doctor was glad to answer. Others, quite unashamed of their ignorance, seized the opportunity to find the answers to some of the questions which had baffled them on their recent exam.

#### **NEVER A MORE ATTENTIVE BIOLOGY SESSION**

When the object lesson on the bones of the skeleton system exhausted itself, the next part of the lecture dealt with intestinal disorders and consequent operations. Perhaps to establish atmosphere, this instruction was given in the operating room. Each student had an Alice-in-Wonderland look as she listened to the description of the necessary steps in every operation. The doctor then designated the positions taken by the attendants. "Here the anesthetist stands, there the assisting surgeon, there the operating room supervisor . . ." Never was there a more attentive biology session! As a souvenir the class was presented with a sample of surgical thread which a surgeon uses in sewing up incisions.

Next came the X-ray department where they were



*One of the senior biology students of Ursuline Academy acts as a "patient" so that the laboratory technician at Kenmore Hospital can give a demonstration to the group of students and their teacher.*

An X-ray technician in Kenmore Hospital, Boston, is giving a demonstration to the biology students of Ursuline Academy, Boston. A student acts as volunteer.



shown many X-ray pictures. The technicians offered to take a picture for the benefit of the students so they could see the process of development. Immediately one girl volunteered to have her head X-rayed. The students watched the development of the picture in a darkened room while the X-ray technician gave some very enlightening comments on the subject.

In an adjoining room the surgeon gave a very informative lecture on the circulatory system and blood testing. Since pupil participation seems to be a vital part of every lesson, the doctor asked for some volunteers for blood tests just for purposes of demonstration. Then noticing the first traces of fatigue on the faces of the less sturdy students, the doctor suggested a visit to the dietician's department before the tour came to an end.

stimulating. Then the girls and the class teachers were invited to a lunch prepared by the dietetics department. The surgeon, the dietician, and some of the nurses came to enjoy the snack too, while the biology pupils kept them amused by their spontaneous and refreshing reactions to the profitable hospital visit.

This was the end of the conducted tour. The students profited by the lectures and also by the practical application of what they had already learned. Repetition is helpful in the learning process, the pedagogues say; therefore, the doctor's lectures proved to be a very significant supplement to the classroom lessons.

#### FOOD FOR VOCATIONAL THOUGHTS

#### DIETETICS IN REVIEW

This department was under the control of a nurse who had earned her master's degree in this field. She explained very thoroughly how a girl may prepare for this career, the preliminary courses necessary, the colleges which offer the best courses where a girl may receive a splendid training, and also the many opportunities available for those who qualify. The nurse then went on to the subject of food which proved to be an enlightening supplement to the class lessons. Many illustrative charts were in evidence which helped as visual aids. Again there was much discussion between the teacher and the students which made the exchange of opinion

Not only did the students profit by the trip, biologically speaking, but also many avenues of thought were opened up before them of which they had never dreamed previously. So many careers were called to their attention as they meandered about the hospital. Dietetics, for example, now loomed up as a very desirable and rewarding field for a girl who wants to make her life useful in the service of others. The work of the X-ray technician seemed interesting and, of course, there was the ever-glamorous career of nursing exemplified by so many efficient figures in white, working so quickly and so quietly on their routine occupations.

As a parting word the surgeon mentioned that any of the pupils would be most welcome if they wished to come after school and help the nurses in arranging flowers or



*Biology students of Ursuline Academy, Boston, watch Dr. Basso at Kenmore Hospital, Boston, as he gives a patient intravenous feeding.*

*A scene in a laboratory in Columbus Hospital, New York City. The student in the background is learning blood count technique as a Missionary Sister of the Sacred Heart works as a laboratory technician.*

in giving patients their fresh drinking water. Those little chores would help them to become acquainted with hospital routines and gives them valuable experience which would enable them to be more discriminating and more enlightened in making a choice of their future careers.

"We have completed the circulatory system and the skeleton system and also the chapter on foods," the teacher said in biology class next day. "Now we are going to consider the respiratory system."

Spontaneously one girl raised her hand and asked: "Sister, may we visit the hospital again for another review lesson in biology after we have completed three more units?"

"We shall see," came the non-committal reply.



## Louis Braille

(Continued from page 472)

reading to the blind. The drawbacks of Barbier's system centered chiefly on spelling and punctuation, but it is also true that Barbier had devised a metal frame for punching the dots on paper. The twelve dots had to be simplified in order to make them more easily useable by the fingers of a blind man. Braille reduced the 12-dot squares to six. The six dots could be felt by the finger tip at one go—that familiar gesture with which all who have contact with the blind are familiar. Dropping the idea of a code or codes, the brilliant young professor decided to work out various combinations of the dots to form the alphabet. He arranged the six dots in three pairs, one above the other, as in a domino. Thus he in-

vented his system of writing in raised or relief points for the blind.

"It has been said," writes Pierre Henri, "that the reason why Louis Braille's system has proved superior to all other forms of writing for the blind is that it bore the stamp of genius. To put it more simply, it results from a combination of skill with patient and methodical labor. Only a blind man could have arranged dots in groups which exactly correspond to the requirements of the sense of touch. Reduce the number of dots, and the available signs become obviously insufficient; add to their number, and the sign can no longer be covered by

(Continued on page 499)



# READING

## The Alphabet and Phonics

By RT. REV. MSGR. CLARENCE E. ELWELL, Ph.D.

*Superintendent of Schools, Chancery Building, Cathedral Square, Cleveland 14, Ohio*

FROM one end of the country to the other there is, and for a long time has been, an outbreak of programs and courses in remedial reading. "Our students today can't read!" is the universal complaint. One hears it on the upper elementary level, in the high school, in the college. The basic proposition of this article is: remedial reading in the upper grades will help little. The sight word method of teaching beginning reading is the main source of the trouble. The remedy is to change the method of teaching reading in the first grade. There is little use of applying towels to one's head to relieve a headache, when the cause is in the stomach.

To come immediately to grips with the problem let's get at fundamentals!

Writing is the art of coding spoken meaning in graphic symbols.

### DECODING WRITTEN SYMBOLS

Reading is the art and science of decoding these written symbols to arrive again at the spoken symbol and the meaning hidden therein. The human race historically has made use of two main systems for coding meaning in such written symbols.<sup>1</sup>

First, there is the pictographic or ideographic method, which codes an idea in a natural or arbitrary sign, as for example by using a circle to mean the sun, or a wavy line to mean water.

Secondly, there is that tremendous instrument of human progress, the alphabetic method of recording thought in written symbols. In this alphabetic method, the spoken words, which in various languages have been assigned to hold certain meanings, are analyzed into

their sound components. Then an arbitrary symbol is assigned to each of these sound components. After that, by the simple device of writing these sound symbols in the sequence in which they occur in the spoken word, men can lock the idea in the arbitrary alphabetic sound code, and by reversing the process and pronouncing the sounds signified by the symbols in the indicated sequence other men can reach the pronunciation of the word or complex sound symbol which has been arbitrarily assigned to the idea and thus get back to the idea, either directly, or by being told its meaning, or at least with the help of a dictionary.

Thus, if I conceive of the idea of the club used to play baseball and the voiced symbol which English speaking people arbitrarily assign to represent it, consists of (1) a voiced bilabial stop, (2) a low "front vowel" with jaw and tongue low, and the highest part of the tongue, not the top, forward, (3) a voiceless tongue-tip alveolar stop; and if in my alphabetic code I assign to the bilabial stop the arbitrary symbol "b", to the front vowel the arbitrary sign "a", and to the tongue-tip alveolar stop the arbitrary sign "t" then by writing "bat" I consign the idea to my alphabetic code. By sounding, in the indicated sequence, the bilabial stop, the short front vowel, and the tongue-tip stop, I or another person may arrive at the spoken word which, by the English speaking people generally, has been assigned to signify the idea of the club used to play baseball.

This is the first step in reading which is word recognition, without which there can be no reading. Ideas come before judgments. Words hold ideas and the letters of the alphabet hold words, hidden in the sequence of their sound symbols. The English language, like most modern languages, with the main exception of Chinese, uses such an alphabetic method of assigning symbols for the sound components of words. The alphabet is a phonetic code—for children a secret code.

To say therefore that English or any other language using an alphabetic method of coding thought is non-

<sup>1</sup>Cf. under the word "alphabet" in any recognized encyclopedia, e.g. *World Book* (1951) Vol. 1, p. 240.

phonetic is to speak arrant nonsense. It is to assert that those who have agreed on the code have been foolish enough to deprive it of any set values.

#### WHAT LED TO SIGHT METHOD

The English language, it is true, is not absolutely and strictly phonetic, in the sense that each sound used in the language has one and only one symbol and vice versa. It was excessive accent on this difficulty which led to the introduction of a sight method of reading—treating words and learning words as wholes. In this sight method the code is not taught, at least not at first; not until the habit is formed of looking at the total pattern of the word and trying to memorize it with the aid of context, and picture, and other clues. With this method, as anyone who knows will admit, children learned to read very quickly with a very small vocabulary of memorized sight words. But the English vocabulary is so tremendous that reading broke down more and more as the child progressed up the school ladder, especially with the less able pupil. "Remedial" reading became more and more necessary, and even the later introduction of phonics, sometimes at the end of grade one or in grade two, did not prevail against the already firmly entrenched "mind set" of the whole-word approach. Reading became the problem child of education.

Now although, as we have admitted, the English language is not strictly and absolutely phonetic, nevertheless it is highly phonetic. The consonants are for the most part very stable and stand for one single sound or follow easy rules which control the sounds, as for example *c* equal to *s* before *e* and *i*; and equal to *k* before other vowels. The vowels, however, are subject to great variation of sound; "a", for example, has seven accented and five unaccented sounds according to the unabridged dictionary.<sup>2</sup>

#### RELATIVE STABILITY OF VOWEL SOUNDS

None the less even here there is relatively great stability—a point many have missed or ignored. For even if there are many sounds assigned to the five vowels, a 1948 study shows that almost two-thirds of all phonetic syllables in the language contain the short sound of these five vowels, while approximately another 20% are easily identified as having the long sound of the vowel, due to final *e* or long vowel equivalents, while another 10%

of the words or syllables of the language have the vowel sound as modified by "r".<sup>3</sup> According to Burbank, of the 3381 monosyllables in the language—and monosyllables are the basic vocabulary of beginning reading—only 8.8% or 297 words are not phonetic. Of these, 1326 are monosyllables having the short vowel sound, and 93.3% of these are phonetic as follows: 267 have short *a*, 226 have short *e*, 358 have short *i*, 134 have short *o*, and 253 have short *u*. Only 88 of these, or 6.7%, are not phonetic.<sup>4</sup> The 1948 study<sup>5</sup> gives 3378 monosyllables in the language, with only 447 or 13% unphonetic, leaving 2931 or 87% phonetic. It further asserts "The same ratio is true of the polysyllables in our language," and assures us that "62 per cent of all English syllables (*italics mine*) contain the short sound of the vowels."

The alphabetic code of the English language is therefore, even as regards vowels, highly although not absolutely stable in the sounds represented by the letters. To call English "a non-phonetic language," consequently, is irresponsible use of words, highly reprehensible in an educator because it is so misleading. To say also that a word is non-phonetic just because the vowel is not a short vowel or because one consonant has a less usual sound, is also a lack of accuracy. Even the so-called experts have not arrived at a common definition of "phonetic," neither have most of them seen the necessity for distinguishing between and defining a *strictly phonetic*, and a *partially non-phonetic* word. Any word which is partially non-phonetic is brushed aside as if it were completely non-phonetic.

Having established that English is highly, if not absolutely phonetic, let us come back to the main line of argument.

To teach a person how to read we must reveal to him how we have locked the meaning in symbols. There are many ways of locking meaning in symbols. Each calls for a different method of teaching a person how to unlock that meaning, how to solve that code, how to read. If we make a jagged line stand for "lightning," and a fist stand for "strike" or "hit," and an inverted V on two uprights stand for "house," then these three symbols set down in order from top to bottom or bottom to top, from right to left or left to right—whatever the agreement—would convey to all who knew the code and its method of application the meaning: "Lightning strikes house." Stylized and less natural or more arbitrary symbols might be agreed upon. Or finally the code makers might hit on that "tremendous instrument for human progress"—an alphabet, in which the sounds used in

<sup>3</sup>Hay, J. and Wingo, D., *Teachers Manual for Reading with Phonics* (Lippincott, 1948, p. 13).

<sup>4</sup>Burbank, E. D., "Phonetics in the Elementary Grades for Teachers of Normal Children," *The Volta Review*, 1920, Vol. 2, 115-116.

<sup>5</sup>Hay, J.; Wingo, C., *Op. cit.*, p. 11-13. Cf. Sullivan, S. M. Christina, *A Phonetic Analysis of the New Gates Primary Reading Vocabulary*, Educational Research Monographs (The Catholic University of America, Washington, D. C.) Vol. XI, No. 2, pp. 6, 30. Burbank, E. D., *Op. cit.* 2:113-116; 217-220; 273-278; 323-327.

<sup>2</sup>New International Dictionary, Second Edition (G. & C. Merriam, 1945, p. xxxix).

spoken language are carefully analyzed into their simple components as we have noted, and a symbol assigned to that simple sound so that by the very easy procedure of setting down the symbols in the sequence in which they occur in spoken words one can set that word in symbols and anyone who knows how the code is used can get that word back.

### TEACHING THE PHONETIC CODE

Now, in a language based on an alphabetic (that is, phonetic) method of coding the spoken word, the only sensible way to teach how to decode the written symbols is (1) by *teaching the phonetic code*, that is, the alphabet, and (2) the manner of coding—letter by letter, left to right. It is as nonsensical to use a whole word method for beginning reading as it would be to teach the Morse code on a whole word basis. The parallel is practically perfect. Not that the whole word method could not be used, but that it is inefficient on the long pull. The brighter minds, by induction, and in spite of the whole word method can and actually do ultimately come to the conclusion that certain symbols stand for certain sounds. The less bright end in light or deep fog. They can, indeed, learn a certain limited number of words as sight words—but the saturation point is quickly reached. Yet even worse, certain mental habits have been created by that time, and a certain mental set acquired. These habits and this mental set are opposed to the habits at the foundation of an alphabetic approach.

The nature of the difficulties facing the child when learning to read by the sight word method have been graphically and clearly illustrated by the experiment presented in McKee's, *The Teaching of Reading In the Elementary School*.<sup>6</sup> In this experiment, which anyone can try on himself and observe the mental reactions involved, a completely new set of alphabetic symbols is used. As one works his way through the reading lessons, using the sight method, he finds himself mentally identifying letters not words, at least in the initial stage—and letters as holders of sounds. This is the reverse of the mental process proposed by the sight word technique, especially in the beginning of learning to read.

The sight word approach to beginning reading is founded, in part, on the idea of Gestalt psychology that the mind first perceives total patterns and then proceeds to details. It is also founded in part, on the pragmatic, bond-psychology tenet of the Dewey-Thorndike school that meaning is the sum total of learned experiences. The philosophical and psychological answers to these half truths would take more space than is here available, if indeed the average teacher in the Catholic school could follow the reasoning not having had the philosophical

and psychological preparation necessary thereto. One cannot teach atomic chemistry to one who has not had physics.

### ST. THOMAS SUPPLIES A PRINCIPLE

However, a principle from St. Thomas Aquinas may lead us to the correct answer. St. Thomas in the *De Magistro* says there are two methods by which a human being learns: "discovery," when man's reason comes to a knowledge of something previously unknown, by its own unaided innate powers; and "instruction" when some one gives extrinsic assistance. St. Thomas then proceeds to say that in those things done "by nature and art"—and teaching is an art—"art works in the same way and by the same means as nature does."

His methodological conclusion applied to teaching is that the teacher leads the learner to knowledge "in the same way that the learner would use" to lead himself to that knowledge by self-discovery. Think that principle through very carefully.

Let us apply this principle to the process of learning to read.

A person learning to read by himself from a language committed to an alphabetic code would have to "break the code" in order to learn to read it. He would succeed in "breaking the code" when he discovered that the individual letters composing the words were used to hold simple sounds, and that when the sounds were pronounced in the sequence indicated by the letters, left to right in our case, he could arrive at spoken words, and then could form phrases and sentences and thus read.

A teacher in teaching a pupil to read, according to this principle of St. Thomas, would have to teach the pupil the secret of the code and how to use it. He would have to teach the pupil that letters stand for sounds and that sounds, read left to right, give the pronunciation of a spoken word symbol which holds an assigned meaning. If the child knows the meaning of the spoken word, or is told it, or can solve it from context, etc., he can read that word. As he learned to solve more words he could put them together and read in the fuller sense.

### SIGHT WORD METHOD IMPEDES DISCOVERY

The sight word method impedes discovery. It violates this principle of St. Thomas by postponing the learning of the code and its method of application, and

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<sup>6</sup>McKee, Paul, *Op. cit.* (Houghton-Mifflin, 1948), pp. 24-28.

# MEDITATION OF MARY

By SISTER M. MARGUERITE ANDREW, R.S.M.

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MARY'S activity in the performance of her temple duties never hindered her from her favorite occupation: that of gathering words into her heart and pondering over them. *Conferans* is the Gospel word for it; she conferred with herself about divine truths and their application.

When she selected fruit from the orchard for the supper of the priests and the temple officers, she looked at the pomegranates, the figs, and the apples, and some parallel thought from the Scriptures was sure to echo in her mind: "Let my Beloved come into his garden and eat of the fruit of his apple trees."<sup>1</sup>

Or again, exulting in the holy silence and peace that gave her opportunity to recall the priests' teaching, she repeated the wisdom of Solomon: "To speak a word in due time is like apples of gold on beds of silver."<sup>2</sup>

That brought to her the memory of the first Garden, and she mused over the pristine beauty of Eve, formed by the hand of God from Adam's rib.

"Mother of all the living,"<sup>3</sup> she whispered, but she shuddered at the result of Eve's curiosity and her treacherous persuasion in causing Adam to break God's command. At the threat of God to the serpent: "I will put enmities between thee and the woman, and thy seed and her seed; she shall crush thy head, and thou shalt lie in wait for her heel,"<sup>4</sup> she looked down at her own heel, pink against the rough sandal, and trembled to think of its contact with evil.

As she remembered God's words to Eve: "I will multiply thy sorrows and thy conceptions; in sorrow thou shalt bring forth children,"<sup>5</sup> she sympathized with the woman, even while recognizing the justice of the punishment.

*(Ah, Mary, thine own sorrows were multiplied to expiate for sins and stains not thine!)*

"Mother of all the living," she whispered, "I would gladly be thy handmaiden."

## SIGN OF PREDILECTION

Lover of beauty as she was, she recognized that extraordinary beauty was a sign of special predilection among the women of the Inspired Writings. She dwelt

in delight upon the account of Sara and the great charm that even in her old age aroused the admiration and desire of Abimelech; so much so that Abraham feared the king of Gerara would kill him in order to possess her.<sup>6</sup>

Then came Rebecca in this garland of praise—Rebecca who came down to the well and offered drink to the messenger of Abraham, welcoming him with the gracious words: "Drink, and I will give thy camels to drink also."<sup>7</sup>

When she served water and wine to the priests at their supper, she thought of this, and she murmured in praise of Rebecca: "An exceedingly comely maid, and a most beautiful virgin."<sup>8</sup> She loved the account of Rebecca's hospitality when in answer to the messenger's question: "Tell me, is there any place in thy father's house to lodge?" she replied: "We have good store of both straw and hay, and a large place to lodge in."

*(Mary, Mary! Later you will hear the harshly ungracious reply: We have no room at the inn.)*

Mary's artistic sense was gratified in the picture of Rachel and the sheep. She thought of this when she helped the Levites prepare the sheep for the sacrifice; she recalled the story: "And behold, Rachel came with her father's sheep; for she fed the flock . . . Rachel was well favored and of a beautiful countenance . . . and though Jacob served seven years for Rachel, they seemed but a few days, because of the greatness of his love."<sup>9</sup>

## SADNESS INTO JOY

Mary meditated over the long, long love story of Jacob and Rachel—a love so enduring that at her death the very springtime was turned into sadness when Jacob buried her in the highway that leads to Bethlehem.<sup>10</sup>

*(Oh Mary, you will pass by her tomb on the way to the stable, and it will not be springtime, rather cold and*

<sup>1</sup>Cant. 5, 1.

<sup>2</sup>Prov. 25, 11.

<sup>3</sup>Gen. 3, 20.

<sup>4</sup>Ibid. 3, 15.

<sup>5</sup>Ibid. 3, 16.

<sup>6</sup>Ibid. 20, 1.

<sup>7</sup>Ibid. 24, 14.

<sup>8</sup>Ibid. 24, 16.

<sup>9</sup>Ibid. 29, 9 ff.

<sup>10</sup>Ibid. 35, 19.



barren winter; but the Child in your womb will turn the sadness into exuberant joy.)

Mary, plucking wheat for the showbread in the Temple, remembered the story of Ruth—Ruth who returned with Naomi her mother-in-law to the land of Israel; Ruth who gleaned in the fields and became the wife of Booz: "that she may be an example of virtue in Ephrata, and may have a famous name in Bethlehem."<sup>11</sup>

(But Mary, your name is the most famous in all Bethlehem, and Bethlehem is famous because of you!)

When she sat in the temple workroom among the maidens, sewing the fine linen used for the priestly garments, it was the story of Anna that Mary pondered upon—Anna, Elcana's wife, whose womb the Lord had made barren, and whose rival therefore afflicted her; Anna, who prayed before the Lord in such grief and anguish that Heli the high priest thought her intoxicated. But when she made known to him the cause of her sorrow, the priest turned prophet and assured her that the God of Israel would grant her petition. Indeed, within the next year, she conceived and bore a son whom she called Samuel. But in her joy she did not forget the Lord's generosity, and hence she told Heli: "I have lent him to the Lord all the days of his life."<sup>12</sup>

Many times Mary repeated the words of Anna's thanksgiving song: "My heart has rejoiced in the Lord . . . they that were full before have hired out themselves for bread, and the hungry are filled . . . the Lord kills and makes alive . . . the Lord makes poor and makes rich, humbles and exalts. He raises up the needy from the dust and lifts the poor from the dunghill; that he may sit with princes and hold the throne of glory . . . the Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ."<sup>13</sup>

#### INSPIRED GRATITUDE TRANSMUTED INTO POETRY

(Mary, it was this song that formed the basis of your Magnificat—but how your inspired gratitude transmuted it into exquisite poetry!)

It was this Samuel who became the strong judge of all Israel—though what a lonely little boy he must have been, as "a child, ministering in the sight of the Lord before the face of Heli, being girded with a linen ephod." Anna, having "lent him to the Lord," still did not give up the sweet privilege of ministering to his physical needs, but she made him a "little coat, which she brought to him on the appointed day when she went up with her husband to offer solemn sacrifice."<sup>14</sup>

It was this coat that Mary mused upon; she compared it to the mystical coat of divers colors which Jacob had

made for Joseph, his favorite son. She thought if she had a little son, she too would dedicate him to the service of God, and she would use her fine skill in weaving to make for him a seamless robe.

The sacrifice of Jephte's daughter caused sadness to Mary. This little girl, immolated to her father's rash vow, was not even given an authentic name, and yet in Mary's time, nearly twelve hundred years later, the temple maidens still played a game in her honor, with timbrels and dances such as the little girl had used to welcome her father back from his victory over the Ammonites. Mary thought to herself that she would not have asked "two months, that she might go into the mountains to bewail her virginity"<sup>15</sup> before the sacrifice should be consummated—she would offer her life gladly in thanksgiving for the victory of Israel, and in plea for its continued safety. But ah! that daughter of Jephte, his only child, must have been so sweet and joyous, so graceful and full of life!

(Oh Mary! thou hast not spared thy life by reason of the distress and tribulation of thy people, but hast Prevented our ruin in the presence of our God!)<sup>16</sup>

#### LONGED TO BE ANOTHER ESTHER

When Mary heard the priests and Levites speaking of iniquity of Herod and his interference with the religious privileges of the Jewish people, she longed to be another Esther, to appear before the King in all the charm of her youth, to win his heart and incline his favor for the protection of her race.

But when she learned of the Romans' conquest, and their atrocities against the sacred Temple, then did she pray that another Judith would arise to inspire the priests with confidence in God's power to save, to use her own wealth and beauty and fortitude in overcoming the enemy. How humbly she would salute such a valiant woman, with the praise once given to Judith: "Thou art the honor of our people . . . for thou hast done bravely, and thy heart has been strengthened, because thou hast loved chastity . . . and therefore also the hand of the Lord has strengthened thee, and therefore thou shalt be blessed forever."<sup>17</sup>

(Mary! Blessed art thou thyself among women, and all generations shall call thee blessed!)

And when Mary lifted her pure heart to her eternal Father, asking His will for her, He leaned down in delight to answer her: "Be the mother of all living; be beautiful as Sara, Rebecca, Rachel, and Esther. Be as self-sacrificing as Jephte's daughter, as faithful and meek as Ruth, as valiant as Judith."

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<sup>11</sup>Ruth 4, 11.

<sup>12</sup>I. Kings 1, 28.

<sup>13</sup>Ibid. 2, 1 ff.

<sup>14</sup>Ibid. 2, 19.

<sup>15</sup>Judges 11, 37.

<sup>16</sup>Judith 13, 25.

<sup>17</sup>Ibid. xv passim.

# UNITY

## In Religious Instruction

By REV. ROBERT WHITESIDE

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IF Gallup took a poll on "What is the Catholic Concept of Life"; if he took it just among Catholic college students, what do you think the results would be? How many of our college boys and girls would be able to answer that question intelligently? Yet failure to answer it would mean that they did not have an appreciation of Catholicism as a way of life. And *this* Catholicism primarily is. It is not so many facts to be known, but a system of truths to be lived.

Certainly many of you know of serious crack-ups among supposedly educated Catholics. Why is it that many of them, though they can answer correctly questions on the sacraments, the Commandments, the Church, still defect when faced with an emotional or a moral problem? I think it is because they have failed to comprehend the essential blueprint of Catholic Truths. They have not seen the faith as a unity, as a synthesis, and because of this failure, they are unable to meet in a Christian manner many of the problems of life. They have lost the woods for the trees; they have the pieces, but they can't fit them into a complete picture.

If this is so, why is it so? Could it be that in religious instruction the ground plan of Catholicism is not clearly defined, that teachers of religion do not emphasize the necessary and logical connections between the parts and the whole? It is a commonplace to state that students very often do not perceive relationships. To be clearly comprehended, they must be explained. Has this been constantly, doggedly done in religious instruction? This article supposes (and with basis in fact) that it has not. Because of this failure to relate the parts with the whole, religious instruction jeopardizes its end—giving the pupil a workable plan for living a truly Catholic life,—a workable plan, since true learning implies the future use of knowledge acquired.

The whole can not be grasped at once. Granted that even the ground plan of Catholicism is complicated. Granted further that every reflecting teacher both religious and lay may have a different viewpoint. Yet these are obstacles that can be hurdled, because Catholicism

is a thing of beauty and as such has unity in its variety. To become more and more conscious ourselves of this underlying unity in our faith is the first step in solving these problems.

### A SIMPLE SYNTHESIS PUPILS CAN GRASP

What is this blueprint, this ground plan of Catholicism, this overall view? In a word, it is making life *theocentric*; in a phrase, it is seeing life from *God's point of view*; in detail, it is the *general schemata* of such great synthesis as the *Summa* of St. Thomas, and the *Breviloquium* of St. Bonaventure. For elementary school children, it can be stated simply in the answer to one of the catechism's first questions: "Why did God make me?" "God made me to know Him, to love Him, to serve Him in this world and to be happy with Him in the next." Briefly I can best know God by studying Christ. "This is eternal life that they may know Thee, the one true God, and Him whom Thou hast sent, Jesus Christ." I should love God, because He has made me, given me all that I have, made me a special son or daughter of His through grace, and given me His own divine Son in the Eucharist. I can serve Him by keeping his commandments, by obeying the Church he founded, and by using the things He made for me in the way He wants them used. Surely these thoughts can be clearly and logically developed into a simple synthesis that children in elementary school can grasp and later build on.

In high school this blueprint could be more fully filled out along the lines of what St. Ignatius in his *Spiritual Exercises* calls "The Principle and Foundation" (of the Christian Life). "Man was created to know, love, and serve God, and thereby to save his soul. And all other things were created to help man to attain this end." Here the Church's teachings on man could be developed. How he shares in the fall of Adam, and thus possesses a fallen nature. How he has been redeemed by Christ, and has

been given sanctifying grace, enabling him to conquer this lower nature. How, though he has been redeemed by Christ, he will not be saved without effort on his own part.

Here, too, the Catholic doctrine on "creatures" could be stressed. All things are good in themselves; it is their abuse that is bad. Things are means given to help us get to God, not ends to be sought apart from God. The high school student wonders about God, himself, and things. He is tempted to abuse things; at times he is tempted to abuse himself, and even to deny God. For him life offers many problems, seemingly unsolvable ones, leaving him confused and befuddled. Shown the relationships between God, himself, and things, seeing the Catholic way of life as a system rather than as a bundle of disjointed truths, he will be able to face life and its problems in a truly Christian manner. If the student does not get this "education for life," has religious instruction accomplished its end?

#### **SYNTHESIS, WITH GRACE, A MATCH FOR LIFE**

Our materialistic education has formed the "sophomore mind," typical of the pseudo-intellectual the second year secular college man often thinks himself to be. Surely this is a terrific incentive to impress on Catholic students a live, workable synthesis of the faith, for many of these will be drawn by the very nature of their work into such "sophomoric" circles. Their ability to adjust themselves to that environment, indeed to sanctify themselves in it, will depend to a great extent on their ability to live and defend their Faith.

Having a blueprint not only aids in living the Faith, but also helps in explaining it. Since it organizes all the parts into a whole, by the ordinary laws of association, the whole being remembered, the parts are easily and logically recalled. During his college days a Catholic student should be taught clearly and explicitly the relationships between God and creation, the fall and the redemption, Christ and the Church, grace and the sacraments, prayer and the development of the spiritual life, and the use of creatures and man's ultimate end. Armed with such a synthesis he, with God's grace, will be a match for life.

But how can all this be successfully taught? How can a teacher be sure the pupil has grasped the implications of such a blueprint? The first question can be answered thus: devote the first few classes at the beginning of the year to the formation of the ground plan. Put it on the board. Explain it. Encourage questions on it. Have the students copy it out. Before each section of the catechism, or the apologetics book, or the theology book is treated, show the relationship of this particular part to the general whole. Show how neatly it dovetails into the

blueprint. After finishing the section, again point out its relation to the whole. Let it be known that your outline of the Catholic concept of life will be called for later. The second question is not so easily answered, because the teacher can not "learn the pupil." It is up to the student himself to think over and assimilate what the teacher has formulated for him. It could be suggested that the best place to digest this outline of doctrine is before the Blessed Sacrament.

#### **FOSTER INTERNAL UNITY**

In his book *Education at the Crossroads*, Jacques Maritain says, "the whole work of education and teaching must tend to unify, not to spread out; it must strive to foster internal unity in man." The Catholic will have this unity, if he sees himself as a creature of God, redeemed by Christ, made a temple of the Holy Ghost by grace, given an infallible Church as a guide, and placed on earth to make proper use of things in order to attain his end. This unity will be vital, since it will help him to solve the practical problems of life.

To a man with the Christian synthesis, pain presents no problem. He sees it as coming from a good God, or at least being permitted by Him. He knows it is a punishment for sin, a source of merit, and an occasion for virtue. At any rate it can't be evil, because if it were Christ would be the worst of men, since no man suffered as He.

Such a man is not afraid of pleasure (as Puritans pretend to be); nor is he unduly impressed by it. Knowing that all creatures come from the hand of God, he realizes that they possess in different degrees truth and beauty; hence, afford pleasure. At the same time he knows that human pleasures fail to satisfy, principally because they were never meant to. The man with the synthesis realizes he will find complete pleasure and happiness only in God, not in his created images, no matter how reasonable a facsimile these may seem to be.

Neither does the cult of science present any particular problem to the orientated Catholic. He defines it as "man using his God-given intelligence to discover the laws and capacities that God has placed in the things which He has made." Certainly, give man a pat on the back for scientific progress, but bear in mind that in making such strides, man is only doing what he is supposed to do—use his God-given intelligence; and in spite of all his achievements, he is still an unprofitable servant. Every thought, word and deed can be fitted into this blueprint. But will it be, if the unifying thread of Catholic truth is not constantly, endlessly pointed out to our students?

The above question can be answered honestly by:

- (a) Self examination. Have I worked out such an  
(Continued on page 486)

# YOUR P. T. A.

By SISTER MARY EDWARD, O.S.F.

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ONE OF MY former college professors once said to a class studying school administration, "The P.T.A. can either be a boon or a headache!" You probably know already the murmuring responses from the principals and would-be's who attended this course. Almost all including your writer were ready to say, "Nine times out of ten the Association is a headache." However, I am prepared now after some eight years to improve on that response.

## WHAT MAKES YOUR P.T.A. A PANG?

Many disturbing factors can be traced as results of an interfering P.T.A. Assuming that teachers as well as parents are aware of the objectives of a parent-teacher association, a repetition in a general way of the main purpose of P.T.A. might be emphasized here at the start. *Cooperation*—that little word cooperation may mean many things; however, when parents once see the need for their help in assisting the teacher in child education it hardly is necessary to say more. But there is much to say just the same about that important word *cooperation*. Taken from the Latin *cum* and its assimilated *co* meaning together with and *opus* meaning work, there is the simple phrase—"a working together."

Now when parents truly work with the teacher they avoid the least thing that might undermine the teacher's authority in the classroom. The least bit of criticism at home or elsewhere has to be carefully curtailed. If Junior happens to be at odds with his teacher he is strengthened in his dislike for the teacher or the lesson when he knows that Mother and Dad share his antipathy. Some day his respect for his own parents will be practically nil because he was deprived of the early training in discipline which teaches him how to take it "on the chin" when disappointment meets him in the classroom. He was coddled all too long. A sensible parent knows that it is far better for his child to obey constituted authority with good will than not to, because

of the mental conflict the latter creates in the child. The child knows what should be expected of him as far as good school habits are concerned but when Mother and Dad share his immature opinion on obedience, the child is secretly confused. His disobedience becomes a sanction or mores founded on his parents' indirect or unknown approval.

How many times has it been heard in the school room, "I'm going to tell my Mommie on you." The writer recalls an incident when fifth-grade Sandra during the recess period hurried to the telephone booth in the next-door candy shop to call Mother. The following conversation was shared with a few companions who stood by and enjoyed hearing it. "Mother, teacher tore up my paper this morning and threw it into the waste-basket." Whether Mother at the other end inquired why the paper was destroyed could not be ascertained by the companions who were enjoying this bit of gossip. However, they hurried to the teacher and reported what the naughty Sandra had done because they knew that the guilty classmate deserved to have her paper destroyed since she deliberately worked her long-division problems instead of listening to an English lesson.

## TEACHERS MIGHT WELCOME INQUIRING PARENTS

The mother of Sandra needed to be informed about her daughter's clash with the teacher. This information should come from the teacher and an understanding reached as to what might lead Sandra to be an obedient girl. Courtesy on the part of the pedagog usually adds to the diplomacy she will have to use in getting mother and daughter to face the true facts. It is not absolutely necessary to have an organized P.T.A. to get this cooperation; however, might it not be a bit of leeway for faculty members as well as principals to be given an opportunity at least once in the term to address the members of the P.T.A. about general principles and policies for cooperation?



That most parents would rather shun the task of talking things over with Junior's teacher is well known. Perhaps that is one reason their membership consists in paying the annual dues, receiving the monthly reminders of the scheduled meetings and let the rest of what the P.T.A. means stop right here with "I'll not be so foolish as to wrangle with some of those women. Why don't they put into office someone who really would co-operate with the teachers?"

Who really is cooperating? Yes, it is a known fact the unassuming, quiet individual says little but does much by his or her approval of what teacher does. These deserving parents never get elected. This is nothing new, for the aggressive type knows how to ingratiate himself into office. Now do not object, dear reader, that it is hard to get members to accept office in any organization. Could it be as bad as all that? No.

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#### **SUCCESSFUL P.T.A.'s**

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With proper leadership in the school there ought to be some good coming out of the pressure group known as the P.T.A. Yes, pressure group, for it is not too unpleasant a term to use for a force out to do good. Americans do not like the word; it is too autocratic; however, if the organization is dynamic enough to be an auxiliary to the school then there must be some influence to bolster up authority with a gravity that is dignified. Who wields this influence? The principal of the school, of course, for one. The parents too add much to this influence and for that reason there must be harmony in carrying out the school's objectives as well as the objectives of the Association.

The experience of most of us in the P.T.A. is to attend the meetings and listen to the various reports. Usually a guest speaker is invited, no matter what the topic be, just so there is a speaker. Whether the local car dealer speaks about the latest model or the prominent citizen who traveled in the Far East presents his moving pictures with a few comments, the committee feel their responsibility is well administered. The teacher with his expert training in education wonders why this make-believe. A few anxious parents who share this opinion of the teachers remain silent. The monthly attendance dwindles and the officers lament the poor membership. If the preceding President succeeded in getting a larger paid membership the present President is discouraged. Sharp tongues are ready to give the verdict.

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#### **PRINCIPAL MEETS WITH P.T.A. OFFICERS**

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A successful parent-teacher association can be found in those systems in which the principal meets with the

newly elected executive board early in September or late August and presents the school's goals for the new scholastic year. These goals are not necessarily the school's general objectives but a specific outline of what would help make the school better. Perhaps the health and safety programs have been well engineered in previous years to warrant no additional impetus. The school cafeteria has improved satisfactorily with warm lunches for the children. The school patrol is sufficiently stocked with raincoats, hats, belts and other pertinent equipment. The principal is alerted to other needs—perhaps they are the comic-book craze and the "kiddies show" on Saturday mornings.

It is a known fact that mothers and even the dads are happy when their young offspring are out of the house. To be relieved of their boisterousness they gladly give the children their pocket money for the motion pictures. The harm done to innocent children easily impressed with what is flashed on the screen is great. Only in the hidden conflicts of life, asserted later when youth must take responsibility, do the evil forces play serious havoc. Divorce, adultery and other less-publicized crime take their toll from society because lessons in these devastating categories were successfully portrayed in what is called the "kiddies show."

Control and discrimination in the choice of what youth enjoys on the screen should be in the hands of parents as well as of teachers. So much is being emphasized about public relations for American schools. Here is one medium for the P.T.A. to assist the school cooperatively. The same holds for comic books, video and radio.

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#### **MEANS OF SECURING COOPERATION**

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If the parent-teacher association were given a professional status the writer believes well-meaning members would contribute much towards remaking or rather redirecting the efforts of education. There is a distorted notion of the concept teacher. She usually is branded an old maid, snobbish and unworldly. The public is not slow to consider teachers with a superiority complex inclined to be "bossy" in relations to adult contacts. This is not very flattering; however, the leadership of the principal provides channels that redirect parents to see that the teaching profession is noble in the true sense of the word. Teachers are the molders of youth—the preservers of America's heritage. Unselfish zeal and devotion animate the profession; particularly is this true of religious teachers, for they prepare citizens for God as well as for country. Against a background of gross distortion the less enlightened man of the streets concentrates his notion of education which might be changed by an informed, professional-minded P.T.A.

While the principal uses his ingenuity to lead the P.T.A. toward worthwhile programs it must nevertheless never be forgotten that a democratic participation on the part of the parents toward assisting in the programs is paramount. The concept of "our school" has an added significance when a home-school relationship exists. A concrete example comes to mind as the writer recalls the procedure a sixth grade teacher used to obtain parent cooperation in a scrap book contest. The pupils were studying social letter writing in the English class and the teacher directed the pupils to write to their parents a letter explaining their plans for a scrap book on Catholic family life. The response from the parents took the form of a letter addressed to daughter or son. The pupils were asked to report the replies to the teacher. Thus the teacher was assured of cooperation. In a few instances, the letters were poor specimens of ability to assist. It was most enlightening to the teacher and in that way she was better prepared to help those who practically would receive little help from home.

The method worked so well that thereafter the teacher had pupils to continue with letter writing addressed to parents for any special activity at school. The Bishop's Relief Fund, the civic-planned clean-up week and other projects of local interest like a hobby show became the subject matter for these letters. The parent-teacher-pupil relationship deepened. There really was something to discuss at the P.T.A. meetings. The executive board began to realize that with a little encouragement local talent among the P.T.A. members came to light and there was little difficulty to find a "guest speaker."

One of the faculty members with a master's degree was anxious to contribute to this elementary school's yearly program but it was the notion of some that Sister N.N. would never speak at the P.T.A. meeting because the other Sisters never did. Every alert teacher has some special problem she wishes to solve with the help of the parents. Absenteeism is one such problem in the Catholic parochial school for the simple reason the school often does not place considerable pressure on perfect attendance.

How many times does a distracted, busy principal with a sigh close the door of that extra classroom used for storage? "This would make a cheery library where our pupils could spend profitable hours with storehouses

of knowledge tucked there between the covers of those many books still unpacked in their cartons. How shall I ever get started?"

Before the task is even hinted to the P.T.A. there really must be a parent-teacher association that possesses a close school-home relationship. Otherwise it would be futile even to think about eliciting their assistance. Without the "spark plug" of school interests parents are reluctant to impose upon themselves another job. And if they do respond the help will be carried on by a few school-conscious parents and that again defeats the purpose of a public-relation project. Suppose the response is whole-heartedly given, the task for the various committees can be lessened if the principal presents early the various needs as the rebuilding of shelves, painting of walls, refinishing of tables and obtaining chairs of suitable size. This gives the fathers a share in the project. The reclassifying, repairing, cleaning, accessioning, lettering and shellacking of a thousand books or more could be the task of the mothers. After all this has been achieved then "our P.T.A." and "our school" will be endearing terms of significance because of the many sacrifices made by all.

#### IN SUMMARY

An attempt was made to point out the sources of home-school and school-community frictions. Various procedures were suggested that might ameliorate conditions, and positive improvements were proposed. It was pointed out that whenever the parents' attitudes toward the school are negative, their children's attitudes are most likely to be so too. The cooperative endeavor between parents and teachers is achieved only when the school appreciates and recognizes the real contributions which parents are able to make and equally parents need to be made to recognize school personnel as professional people expertly trained in their fields. This partnership works best when there exists a mutual understanding of the need of each group to work harmoniously. Then the parent-teacher association is a real boon to any school. Is it a boon or a headache in your school?

### Meditation of Mary

(Continued from page 481)

And Mary always answered with her favorite ejaculation—one so frequently in her heart and on her lips that years later, at the crucial moment of her life, the reply came forth spontaneously: "Behold the Handmaid of the Lord, be it done to me according to Thy word."<sup>18</sup>

<sup>18</sup>Luke 1, 38.

### Unity in Religious Instruction

(Continued from page 483)

operational blueprint for myself? Do I see my Catholic life as a whole? Do I make decisions and face disasters with such a ground plan in mind?

(b) Recalling my own schooling. Was I taught the relationships between the different dogmas of my faith? Did I learn to see religion as a complete outlook on life?

# SPECIAL EDUCATION in Catholic Schools

(Continued)

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**I**N THE encyclical of Pope Pius XI *Christian Education of Youth*, we read: "Nothing discloses to us the supernatural beauty and excellence of the work of Christian education better than the sublime expression of love of our Blessed Lord, identifying Himself with children, 'Whosoever shall receive one such child as this in My name, receiveth Me'" (Mark 9, 36). In the case of the atypical child, we can be sure that the reward will be great for any pastor or teacher "who receives one such child as this in My name."

## INCREASE OF EXCEPTIONAL CHILDREN

Today we are faced with a large increase in the number of exceptional children. There are over four million exceptional children of school age in the United States. The exceptional child stands out today because other diseases are decreasing. In our parochial schools we notice the inadequacies of existing facilities for the education of the physically handicapped children and their consequent neglect. The urgent need for special classes and trained, certified teachers must be brought home to our Catholic leaders who are interested in education.<sup>1</sup> Our teaching nuns and brothers should have a better knowledge of medical matters and an orientation in health problems. Children with visual difficulties should be checked to see if they are following the doctor's instructions; the hard of hearing child should be referred to the doctor at the first sign of a head cold; the apparent pain or feverishness should be recognized in the cardiopathic child; the proper use of the crutch and the wearing of the brace should be observed with regard to the

orthopedically crippled child; and the selling of candy to the children against the dentist's orders and the parents' wishes should be abolished.

Education for exceptional children has grown rapidly in recent years. This has become quite evident from the number of State directors and supervisors appointed, the various laws passed, the increase in teacher education facilities and the marked increase in the number of special classes and schools. Various studies on the education of exceptional children have been conducted, new organizations formed, and various other projects inaugurated. The parochial school system in the country has not kept pace in this field with the progress of the times in special education.

Educationally, atypical children or exceptional children are defined as including all children who because of some physical, mental, or other handicap, require special educational training. We must bear in mind that the primary object of a special class program is to return as many children as possible to the regular class in as short a time as is practicable. In the parochial school system there is very little evidence that any recognition has been given to the very important fact that children of approximately the same chronological age may present wide variations, not only in intellectual ability, but also in physical growth, emotional or social maturity, and moral development. This is quite evident from the meagre provision made for the education of those who do not fall into the classification of the "average" child. Until our nuns and brothers are trained in special education and special classes inaugurated in our parochial schools for the exceptional children, we cannot say that we are discharging our full responsibility towards "all of God's children."

## DEAF AND HARD OF HEARING

The term "deaf" is generally applied to those who were born deaf or became deaf in childhood before

<sup>1</sup>Catholic University is offering two splendid courses in Special Education. The Institute for the Preparation of Teachers of Sight Savings Classes and Teachers of Braille Classes will be held from June 30-August 9, 1952. The Workshop in Special Education (June 13-24, 1952) will give the teacher of normal children a general knowledge of the eleven groups of exceptional children and the field of special education.

language and speech were established; whereas, the term "hard-of-hearing" refers to those who established speech and ability to understand speech and language, and subsequently developed impairment of hearing. The earlier the loss of hearing is identified and the child's education begun, the less chance there is for retardation. Deaf children are recognized by their non-responsiveness to near-by sound or speech. Hard-of-hearing children are more difficult to detect, and many of them are often unaware of their hearing loss.

Deaf children are not dumb. They can laugh and cry, but since they have not heard, they do not speak. A program for the conservation of hearing includes audiometric surveys of all children. Well-trained teachers or competent audiologists should conduct the tests and supervise the medical and educational follow-up programs. Like the visually handicapped child, the deaf child sometimes has other defects. The whole child with all his characteristics, with his defects as well as his favorable qualities, should be evaluated.

The teacher of the hard-of-hearing child should understand children, and have a good training in speech correction, lip reading, and auditory training, as well as the problems and methods of hearing rehabilitation. Remedial techniques in reading and language are also essential. Qualifications for certified teachers of the deaf are laid down by the various state departments of education. The teacher of the deaf should be able to handle the various problems in educational, mental, social, and vocational guidance arising in the course of her duties.

#### MENTALLY RETARDED

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There is a group between the normal and the mentally deficient which is referred to as "slow learners." They would comprise about 25% of the school population, and range in I. Q.'s from 70 up to 90. It is necessary to adapt the curriculum and the teaching procedures to slow-learning children. Up to the present, very little has been done for this group. Greater efforts will probably be made when the problem is understood in its proper light, and special provision made for their education.

The materials and methods designed for the average child will not suffice for the slow-learner. A special curriculum is necessary for slow-learning groups. Excursions, construction of models, modeling clay, art easels and water colors, toy orchestras and special readers are needed for this group. They should read for pleasure. It has been estimated that more than two million elementary school pupils in the United States fail to be promoted each school year.

The mentally retarded comprise about 2% of our school population. The mentally retarded child is more seriously handicapped than the slow-learning child and

requires a special class. The number of mentally retarded children now being educated far exceeds the number being educated in any other group of handicapped children. In 47 states 730 cities have classes for 87,179 retarded children. An increasing number of schools are attempting to provide special classes for the mentally retarded. There are no special classes in our parochial schools. There are, however, eight schools for the mentally retarded under Catholic supervision, but many parents are unable to send their children to these schools on account of financial difficulties. The unfortunate lack of facilities for the handicapped has resulted in the placement of epileptics and visually handicapped children who are mentally retarded in institutions for the feeble-minded, where they do not belong. Forty-seven states have 140 institutions caring for 21,562 feeble-minded.

The needs of the mentally retarded are more easily recognized in a large community on account of the large numbers; and, as a result, practically all the states have provided legislation for the care, treatment, and training of mentally retarded children. A special class for the mentally retarded in a regular day school is becoming very common. There are now over one hundred groups of "Parents of Mentally Retarded Children" organized throughout the United States. The Vocational Rehabilitation Act was amended in 1945 to provide services for the educable mentally retarded.

#### CHILDREN WITH SPEECH HANDICAPS

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The largest group of handicapped children found in our school systems today would probably be the speech defectives. Nearly 3% of our school children have serious articulatory defects, and another 3% have less severe defects. Nearly ten out of every thousand school children are affected with stuttering, which usually begins around the age of three. Recent research has determined that forcing a left-handed child to be right-handed would not make him stutter, as was commonly believed. About 1% of our school children require the services of a speech correctionist by virtue of a hearing loss.

A need for immediate action in this field of speech correction in our parochial schools exists. The classroom teacher can be of great help and assistance to the speech-correctionist. Less than 10% of the children who need speech correction at the present time are getting any attention. Small group instruction for a certain period each week by a specially trained nun or brother is one mode of attacking the problem. If one of the more progressive teaching orders has a nun or brother trained in speech correction work, there should be no difficulty in arranging a schedule that might include the schools of a certain district, even though Religious of another order teach in these schools.

Speech defectives are enrolled in regular classes with



normally speaking children, but they report to the special teacher in speech once or twice a week for a thirty minute period. The pupil practices by himself and is encouraged by the classroom teacher. More boys than girls have speech defects; and twice as many speech defectives are found among the Negro race as among the white.

### **ORTHOPEDICALLY HANDICAPPED**

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The crippled child is generally defined as an individual under 21 years of age who is so handicapped through congenital or acquired defects in the use of his limbs and body as to be unable to compete on terms of equality with the normal individual of the same age. There are about 550,000 children with serious orthopedic impairments in the United States, or 1% of our school population. Since we do not have any special classes in our parochial schools, we are unable to say how many of these children are Catholics, or how many could enjoy a parochial school education if trained teachers and facilities were made available for them. In addition there are 500,000 children under twenty-one years of age with rheumatic heart disease. Not all of these children require special classes. Many of them can take their places in the regular class, while others with more serious or multiple handicaps need special class instruction. As in the case of other groups, we find more boys than girls crippled—a ratio of about 55 boys to 45 crippled girls. Almost three-fourths of the orthopedically crippled children in school are from six to fourteen years of age, about one half being over age for their grade placement, and 82.0 percent of these children are white and 6.9 are Negro. Many reasons are given for this difference; but, it has been found that there is a lower incidence of cerebral-palsy among the Negro race than among the white. It is most important that a child with a handicapping condition be discovered at the earliest possible moment; this is particularly true of the cerebral palsied.

The most widespread cause of crippling in children today is cerebral palsy. A child is stricken with this dreaded disease every fifty-three minutes. There are about 200,000 cerebral palsied children in the United States under eighteen years of age. Of these children 70% are mentally normal. In more than 50% of the cases you will find visual, hearing, or speech defects, which again emphasizes the great need for trained teachers. Regular day classes serve large numbers of crippled children, particularly those with lesser handicaps. In addition to the adaptations of the regular routines to the needs of the handicapped and the modernization of the curriculum, some provisions should be made for the orthopedically crippled children and the cardiopathic children in our parochial schools.

With the necessary cooperation between the medical and the educational staff, the best interests of the child can be met either by placing him in a regular class when this should be done, or in a special class at the direction of the doctor. Deficiencies in school housing is not a valid reason for the exclusion of the crippled child. Lack of facilities with no attempt to provide them is not a valid reason for excluding a child from a parochial school. Usable space can be found and needed adjustments made by the school carpenter. However, we should start now; and in planning and furnishing new school buildings, the needs of the exceptional child should be brought to the attention of the architect. In some communities various societies and fraternal organizations provide equipment for orthopedic classes and other special classes. Once the need is shown, parents and interested Catholic organizations would gladly give financial help and assistance. State and local crippled children's societies, civic and fraternal organizations, and service groups can be asked to provide the necessary equipment. The teaching nun has a marvelous opportunity to influence the attitudes of the other children in the class, so that they will be willing to accept the handicapped child, guide him to the acceptance of his handicap, and encourage him in the use of his physical and mental energies.

### **EPILEPTIC CHILDREN**

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Most children with epilepsy should be accepted in school today. Only if seizures occur so frequently that they seriously interrupt the class work should the epileptic child be excluded. The majority of these children have normal mentality, and those who are mentally retarded are capable of profiting from an adapted school program. There is a great amount of misinformation about epilepsy. Today the skillful use of medicines can control or greatly reduce seizures in the majority of children affected. A child with infrequent seizures should be allowed to attend the parochial school, since activity of mind and body helps prevent seizures and association with other children is very important for social and emotional stability. Appropriate explanations by the teaching nun or brother to the other pupils should go a long way in helping the epileptic child in being accepted by his playmates.

More children are handicapped by epilepsy than by polio or spastic conditions, and less than one-third of the adequately treated epileptic children are now in school. A seizure is simply a temporary loss of consciousness accompanied by involuntary muscle movements. The skillful use of present day drugs and the electroencephalograph have worked wonders for the epileptic. In comparison with the interest shown in the

other handicapping conditions, epilepsy has been neglected.

### **THE GIFTED CHILD**

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It seems that the best means available to teachers in discovering the gifted child is to use the standardized individual tests. School marks do not tell the whole story. A properly trained nun or brother trained in individual testing could easily identify the gifted children, set up programs of individual instruction for them, provide the necessary materials, and assist the regular teacher in enriching the curriculum and in providing the proper instruction for the gifted. Community supervisors could prepare themselves for this added responsibility.

About 2% of the school population could be classed in this category of the gifted. There are now 21,000 gifted students enrolled in special classes in elementary and secondary schools: 4,080 in the elementary and 16,632 in the secondary, with 622 teachers. Acceleration, enrichment, and segregation are the three means used in educating the gifted child. Since only forty cities in twenty-three states have made provision for the gifted child, much more remains to be done in this field.

### **THE CHILD WITH LOWERED VITALITY**

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There are over six million undernourished children in the country today. Special classes for children with lowered vitality are called fresh-air classes, open-window classes, and by various other designations. We find many children with lowered vitality in our parochial schools today, but not enough care or attention is given to them. They give evidences of lowered vitality by unusual drowsiness, disinclination to play, loss of appetite, puffiness under the eyes, and many other symptoms. These children need diagnosis and treatment, and the school should keep cumulative records of their progress. Children who have been absent from school because of extended illness should be watched by the nun or brother to see if a normal physical recovery occurs.

A parochial school education is the prerogative of every Catholic child and not the privilege of the sturdy majority. These children with lowered vitality must be taught sound lessons in health; and, since they are susceptible to infections, they should be instructed in how to avoid them. Proper mental hygiene is of importance. These children will thrive if given proper rest, extra health education, and warm lunches. With

the shortage of teaching nuns and brothers, this class provided with cots, special curriculum, and other necessary features, could be confided to the care of a nun or brother who now finds a regular class too much of a strain.

### **THE SOCIALLY MALADJUSTED CHILD**

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Every effort must be made to keep the child with behavior problems in our parochial schools under the supervision of the nuns and brothers, and the guidance of the priest. This child in particular needs a good Catholic school training. Public school teachers are incensed at the large number of "problem children" who are expelled from our Catholic schools and thrown upon the public school system. Expulsion from the parochial school usually means the severance of all ties with his religion, and the guiding influence of the priest and nun. Children lacking church ties more readily fall under the influence of persons or agencies antagonistic to the rules of society. To dismiss a child from the parochial school on account of behavior problems is robbing him of one great source of rehabilitation.

The causes of his actions must be discerned and his family and environment investigated together with a thorough physical and mental examination and tests. The emotional and psychological factors in an apparently normal or non-handicapped child who is socially maladjusted are neither readily seen nor understood. The child who is a behavior problem should be an object of study rather than punishment on the part of the teaching nun or brother. Most educators consider any child socially maladjusted who is either a truant, delinquent, or incorrigible.

The roots of much of a socially maladjusted child's behavior can be traced back to the days of his boyhood. Poverty, a broken home, presence of vice and crime—all lead to such a child's behavior pattern. Possibly the highest delinquency rates are to be found in the poorest neighborhood. There are usually four maladjusted boys to one maladjusted girl. Physical defects, age, glandular imbalance, and other handicaps cause some children to adjust themselves to the behavior patterns frequently found in the school situations we are now dealing with, and the physical defects of those children who are so-called "problem children" must be closely scrutinized by school officials. Not only the physical welfare but also the school failure of these dull-normal children cause their maladjustment. Some boys lack spending money and some girls cannot dress so well as other girls—all factors leading to rebellion on the part of the child and to antisocial actions.

The family, the parochial school, and the Church all play prominent parts in the life and special needs of problem children. Expulsion of these children from the parochial school is not the solution to the problem. Our schools must face the problems of these children and the fact that they have a soul to save, and meet these problems early in the school life of these children.

The classroom teacher, the principal, the school prefect, the school doctor, the dentist, the nurse, the social worker; the necessary adjustment of the curriculum—all of these and many other factors play a very important part in analyzing the problems of maladjustment. Large

classes, lack of pupil discipline, remedial reading, individual tests and proper medical care loom large in this problem of social maladjustment.

Special classes or a special room in the school is one plan for educating the maladjusted. The school work to be done should depend upon the individual needs of the members of this special class, and tests should determine the aptitude of the individual pupils.

Let us hope that immediate action be taken by our parochial school authorities to start special classes with trained nuns in centrally located parochial schools to care for and educate our exceptional children who are now either in the regular classes or excluded from our parochial schools, so that no child on account of his physical or mental handicap must be deprived of a parochial school education.

## Reading: Alphabet and Phonics

(Continued from page 479)

by creating a whole set of habits which militate against the formation of the correct set of habits, most importantly by encouraging guessing and the use of *any* word which makes sense in the context instead of the one and only exact word indicated. It is these weaknesses in reading habits which exasperate the upper grade teachers and which prevent the pupil from getting precise and accurate information from what is read. The "look-see-jump" method of guessing words on the basis of the first one or two letters or on the basis of sheer context, is a by-product of sight word reading for meaning without attention to detail. Whether the word is "party" or "partly" may make a tremendous difference.

A further application of St. Thomas' principle, which is indeed of a basic principle of logic, would suggest that in teaching beginning reading the vocabulary should be chosen so as to make the laws of the alphabet apparent. It would recommend that the beginning vocabulary should reflect the general situation in the language, that short vowel words predominate, and that words which constitute exceptions to the rules be held to a percentage equal, at most, approximately to the percentage of such exceptions in the language. Only thus is pupil discovery facilitated. Excessive exceptions confuse the child and make him uncertain.

Following this rule, most or at least two-thirds of the beginning vocabulary should be short vowel words which follow the short vowel rule. To these one could soon add another twenty percent of long vowel words or syllables subject to the long vowel rule. Another ten percent could be words modified by "r." This would leave approximately ten percent (one word in every

ten) to be chosen from the words which violate the basic phonetic rules, especially the vowel rules.<sup>7</sup> Once anchored in the habits developed in such a mental environment the child could learn to master approximately ninety percent of the words and syllables of the language. Without this help and guidance however the slow child is left tossing on a sea of confusing contradictions which confound him permanently and cripple him in one of the most important skills he has come to school to learn.

On the contrary, a child who has been taught the code and how to use it, and who has been protected from too overpowering a flood of exceptions, gains a confident habit in attacking words. Instead of guessing when he comes to a new word, as he did when taught by the sight word method, he now works through a word and to the surprise of the teachers usually comes up with the right answer, even for words which form exceptions to the basic rule—in many cases the context adding the needed help. At least after four years' experiment with the introduction of a strong program of phonics at the very beginning of grade one, the experimenter finds teachers convinced and children apparently happier in their success.

<sup>7</sup>1) When a single vowel is between two consonants in a single syllable, or a single-syllable word, the vowel is usually *short* (cut, cap, men).

2) When the vowel is the only vowel (single vowel) at the beginning of a single syllable word, the vowel sound is usually *short* (an, egg, it, on, us).

3) When the single vowel is at the end of a single syllable or single syllable word, the vowel is usually *long* (he, ti-ger, hu-man, si-lent, Da-vid, ba-by).

4) When *two* vowels occur in a single syllable or in a single syllable word, the *first* vowel is usually long and the *second* vowel is *silent*.

# The Story of the New Testament

## THE SPREAD OF THE CHURCH

(Continued\*)

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THE Church had now reached the age of twenty-five (or twenty-eight at the oldest). Before we proceed with our story of the growth of the Christian religion let us look back over these years. The apostles were all alive, except for St. James, the brother of St. John, who had been put to death about 42 A.D.; they were scattered throughout various parts of the world. St. Peter was in Rome, St. Paul was (at this time) ready to leave Corinth and go to Jerusalem, St. James was bishop in Jerusalem, St. John may have been in the holy city or perhaps in Ephesus. As for the others it is difficult to say where they were preaching. There is no evidence in Scripture, and the traditions are not too sound. In all probability all had assembled in Jerusalem about 50 or 51 when the discussion concerning the Gentiles and the observance of the Mosaic Law was held; after that they had dispersed. As a note of interest we might add that our Blessed Mother was probably dead by this time (c. 58), although we have no certainty in this matter.

As helpers in the ministry the apostles had deacons; at first these latter were to take care of the physical needs of the members of the churches, but soon they branched out into preachers of the word of God, as we see in the cases of Stephen and Philip. Moreover some of the apostles at least, such as St. Peter and St. Paul, had men with them who were their auxiliaries; they were priests and bishops. Among them we note Titus and Timothy with St. Paul; St. Mark with St. Peter. In each church were priests, or presbyters as they were called.

When we look at the geographical expansion of the Church we cannot but be amazed at the growth of the "grain of mustard seed," planted by our Lord and

watered by the Holy Spirit. The apostles had been told that they would be witnesses to Christ in Jerusalem, in Judea, in Samaria, and to the very ends of the earth; this was almost literally true twenty-five years later. From Jerusalem, where the Church began its spread, the name of Jesus reached into all the districts of Judea and Samaria, as many, even Jewish priests, came into the fold of Christ. It found its way into Syria, from there it sailed across the sea to Cyprus, and then to Asia Minor. Before long Christianity was known in Greece; it reached Italy, and in particular Rome, where there was a flourishing church. Looking eastward from Jerusalem, we find that some of the apostles had gone probably as far as India; Egypt and Ethiopia had also received the spiritual seed of Christ.

### MANY APOSTLES TOOK TO WRITING

Because of certain circumstances some of the apostles had taken to writing; by this time we find seven books had been inspired by the Holy Spirit and written by two apostles, St. Matthew and St. Paul. The Christian Jews of Jerusalem and of Judea had requested the publican Matthew to make a lasting record of the life of our Lord; this became our first gospel, written in the Jewish language, Aramic, for converted Jews and from the Jewish viewpoint. Our Lord is presented as the Messiah, the long awaited Redeemer, who fulfilled all the prophecies of the Old Testament, and who preached to His own people but was rejected by them.

About 51 or 52 St. Paul found it necessary to write several letters to his recent converts in Thessalonica; he was in Corinth at the time and he wrote to encourage the Thessalonians in the faith, particularly to teach them

\*Note: This section of the story of the spread of the Church forms the link between the sections which have appeared already in the issue for September 1950 (pages 29-31) and the issue for October 1951 (pages 113-116).



the truth concerning the second coming of our Lord. A few years later this same Apostle wrote to the Corinthians. The first epistle was occasioned by a number of problems and disorders in the church; the second was from the heart of a father who had been criticized severely by his own children, but who now came to them with a heart full of love and forgiveness. Yet he warned them to open their hearts to him, otherwise he would be a stern father. He wanted them to be generous in the collections for the poor in Jerusalem; then in a most devastating manner he exposed the arguments of his opponents.

In 58 while he was in Corinth, St. Paul had occasion to write two more epistles. One, a long, profound letter, went to the Romans; its expressed purpose was to prepare them for the coming of St. Paul, but there was a deeper aim: to put down once and for all and for succeeding generations, the great apostle's concept of Christianity. The other epistle was to the Galatians, and was occasioned by an attack upon his beloved Galatians; there were those who wanted them to observe the law of Moses. In a letter burning with indignation St. Paul stressed salvation from Jesus Christ, and not from the Law. Such then is the picture of the Church in 58; it is possible that several more books had been written, such as St. Mark's gospel and the epistle of St. James, but there is no certainty of this.

#### **JOURNIES TO JERUSALEM**

As we take up the story of the spread of the Church once more, we turn our attention to St. Paul; he was in Corinth and had been there three months. His stay was over and he made plans to return to Jerusalem; his original intention was to sail for Syria, but when a plot was made against him by some Jews, he went by land to Macedonia. With his companions, some of whom went with him, others going by sea, he finally arrived at Troas, where he remained for seven days. In the account of the Acts the first person is now used, indicating that St. Luke joined St. Paul at this stage of his journey.

At Troas, St. Paul was busy preaching the word of God; he was so full of Christ that he went on and on, so much so that a young man listening to him, became sleepy on account of the heat of the room as well as the length of St. Paul's talk. Eutychus, the lad in question, fell from the third story window and was picked up dead; St. Paul embraced the dead body and telling all that the young man was alive, the Apostle went on speaking "even till daybreak." St. Paul left Troas by land and met the others who had sailed at Assos; together the entire group sailed along the coast until they reached Miletus, the port of the great city of Ephesus. Since St. Paul wanted to get to Jerusalem by Pentecost, he did

not want to visit his converts in Ephesus (Read Acts 20, 2-16).

#### **SPEAKS TO THE PRIESTS OF EPHESUS**

Instead he remained at Miletus and sent for the priests of the Ephesian church; to these heads of the church St. Paul delivered a fatherly sermon. He spoke of his work in their midst, and then told them that now he was on his way to Jerusalem and that he was going because he was impelled by the Holy Spirit. He was not worried about what awaited him there, "If only I may accomplish my course and the ministry that I have received from the Lord Jesus, to bear witness to the gospel of the grace of God." He warned the Ephesian priests of fierce wolves who would attack the flock of Christ; then he commended them to God in prayer. His address caused much weeping and wailing, especially by reason of "his saying that they would no longer see his face." All accompanied St. Paul to the ship; farewells were said, or rather wept, and Paul and his party sailed for Tyre. There they remained for seven days while the ship unloaded its cargo. The Christians there having received from the Holy Spirit intimations of the persecutions St. Paul would find in Jerusalem tried to dissuade him from going there; but St. Paul did not mind them (Read Acts 20, 17-21, 6).

From Tyre the group sailed to Ptolemais; the following day they arrived at Caesarea and became the guests of Philip the evangelist and deacon. Once more St. Paul was warned of what awaited him in Jerusalem; he was to be taken prisoner and handed over to the Romans. The courage of the Apostle overcame the tears of his friends, for "I am ready not only to be bound but even to die at Jerusalem for the name of the Lord Jesus." Soon St. Paul and his friends were on their way to Jerusalem; with them was one Mnason, who was to be their host.

#### **APOSTLE TRIES TO LAY CHARGE LOW**

Upon their arrival in Jerusalem St. Paul and those with him received a hearty welcome. The following day he related to St. James, bishop of Jerusalem, and the priests all that God had done "among the Gentiles through his ministry." Praise went up to God and in turn the conversions in Jerusalem were told to St. Paul and his companions. Every rose has its thorn, however; there was a practical problem to be considered. The Jewish converts were not without news of St. Paul; they had heard that he was teaching the Jews who were living

outside of Palestine "to depart from Moses, telling them they should not circumcise their children nor observe the customs." This charge was not true; St. Paul himself as we have seen observed certain parts of the Mosaic Law. But he did insist that the observance of the law of Moses was not necessary for salvation and that it was not to be imposed upon the Gentiles coming into the Church. St. James and the priests of Jerusalem thought that it would be prudent for St. Paul to show by his own practice how false this charge was. There were four men, Jews of course, who had a vow, very likely similar to the Nazirite vow St. Paul had taken at the end of his second missionary journey; the Apostle joined these men and went into the temple, and there observed all the rites of the law pertaining to this vow (Read Acts 21, 7-26).

This act on the part of St. Paul did not have the desired effect; some Jews from the province of Asia stirred up the people against him, shouting that he taught against the law of Moses and that he had taken a Gentile into the temple. In a few moments a crowd had gathered and so angry were the people that they dragged St. Paul out of the temple and were trying to kill him, when some Roman soldiers under the command of a tribune appeared on the scene. This rescued the Apostle from death at the hands of his own people, but he now found himself in chains and a prisoner of the Romans.

He begged leave to speak to the crowd and when he had obtained silence St. Paul spoke in Aramaic, the Jewish language of the time. He recounted his early life in the very beginning of his talk, thereby gaining the ears of his audience; he told the people that he was a Jew, brought up and instructed in Jerusalem by the most beloved of all Jewish teachers, Gamaliel. Formerly he had persecuted Christians, but there had come a change; and St. Paul now proceeded to tell the story of his conversion. The Apostle wanted his Jewish audience to know that this change from a persecutor to a zealous follower of Christ had been brought about by God Himself. Then St. Paul told the Jews of his coming to Jerusalem and of his ecstasy in which the Lord had told him to leave the holy city; it was the same Lord, St. Paul reminded his audience, that had said to him: "Go, for to the Gentiles far away I will send thee." This was the spark that set off the crowd once more; shouting and gesticulating and throwing dust into the air, they demanded the annihilation of St. Paul.

#### ST. PAUL REBUKES HIGH PRIEST

The Roman soldiers who held the Apostle were perplexed at the tumult; they did not understand Aramaic and did not know what St. Paul had said to stir up the Jewish mob. So the tribune ordered him to be scourged

and tortured to find out what he had said. When things were ready for the torture, even St. Paul himself, the victim-to-be, quietly asked the Romans if it was lawful to scourge a Roman citizen. When the tribune found out that St. Paul had this title and honor from birth, he was alarmed; it was not lawful to bind a Roman citizen and to threaten him with scourging. St. Paul however made nothing of it; at least the silence of the Acts seems to imply this. The tribune however was still in the dark concerning the accusation of the Jews against St. Paul; so the next day he had him (St. Paul) brought before the great Council, the Sanhedrin, of the Jews.

The Apostle was the first to speak: "Brethren, I have conducted myself before God with a perfectly good conscience up to this day." The high priest ordered St. Paul to be struck; the latter rebuked him for this violation of the law: "Dost thou sit there to try me by the Law, and in violation of the Law order me to be struck?" When St. Paul was told that it was the high priest to whom he was speaking in such language, he immediately apologized by remarking that he did not know it was the high priest. We are not certain why he did not; perhaps it was because St. Paul's eyes were weak, or it may be that St. Paul was implying that since a high priest ought not to act in that way, he did not recognize Ananias as such.

#### PLAYED ONE GROUP AGAINST THE OTHER

The apostolic prisoner knew only too well that he would not receive a just hearing from the Council; so he proceeded to stir up an argument in its midst. There were Pharisees as well as Sadducees in the Sanhedrin; St. Paul played the one group against the other. As a Pharisee before his conversion he knew the beliefs of that party and he knew also how tenaciously they clung to them, especially against the Sadducees. In a moment of silence at the gathering this converted Pharisee cried out: "It is about the hope and the resurrection of the dead that I am on trial." This caused an immediate discussion as St. Paul had desired; it also caused some of the Pharisees to admit the innocence of the Apostle. So violent did the dispute become that it was necessary for St. Paul to be removed by soldiers. Christ now rewarded the courage of the Apostle and at the same time strengthened him; He came to His suffering St. Paul and told him to "be steadfast; for just as thou hast borne witness to me in Jerusalem, bear witness in Rome also." This told St. Paul that he would one day stand in the eternal city as he now stood in the holy city (Read Acts 21, 27-23, 11).

The Jews were determined to get rid of this traitor, as they considered him; so vehement was their determination that some of them vowed not to eat or drink un-

til they had killed St. Paul. They connived with the members of the Sanhedrin to have the Apostle brought before them; then these conspirators would fall upon him and do away with him. St. Paul's nephew however heard of this and he brought word of it to the Roman tribune. No sooner had the latter heard of it than he made preparations to remove the prisoner from Jerusalem to Caesarea; the tribune was moved by the fact of St. Paul's Roman citizenship, not by any concern for St. Paul in a personal way. In a letter to the Roman governor the tribune gave a brief summary of the rescue of St. Paul; a careful reading shows that the tribune had juggled facts somewhat, but in the main the letter gave Felix a short account of what happened. By night St. Paul was taken out of Jerusalem; and when he stood before the governor, the latter said that he would "hear thee when thy accusers have come."

It was five days before the Jews made their appearance; as their speaker and lawyer they brought one Tertullus. His speech before the governor began with a few flattering remarks on the regime of Felix; then "we have found this man a pest, and a promoter of seditions among all the Jews throughout the world, and a ringleader of the sedition of the Nazarene sect. He even tried to desecrate the temple . . ."

St. Paul's defense began with a simple remark that Felix had been judge of the Jews for many years, and this gave him courage to speak openly and frankly. He spoke of his arrival in Jerusalem and he went on to say that he had done nothing to disturb the city, and that the charges against him were false. He admitted that he belonged "to the Way, which they call a sect, so I serve

the God of my fathers." St. Paul now gave the details of his coming to Jerusalem, of the sacrifice he offered in the temple, and of the charges brought against him by "some Jews from the province of Asia." These, St. Paul said, "ought to have been here before thee and to have presented their charges."

#### CONTINUED TO EXPOUND THE FAITH

Felix knew a great deal about Christianity; and in view of this knowledge he was inclined to await the arrival of Lysias before coming to any decision. The connection may not be very clear to us, but the explanation seems to be that Felix was stalling for time. He had been impressed to some extent by Christianity; at the same time he knew only too well the temper of the Jews when aroused. So he would wait; moreover the thought of a bribe from St. Paul caused him to delay all the more. In the meantime Felix and his wife, Drusilla, listened to St. Paul expound "the faith in Jesus Christ." But St. Paul spoke not only of that faith; he also spoke of justice and chastity and judgment. Such talk alarmed Felix, who was not noted for his justice or his purity, and who certainly had reason to fear the judgment. Nevertheless he continued to call in St. Paul and to talk with him. St. Paul's imprisonment lasted for two years; at the end of this time Felix was replaced by Festus. The prisoner however remained a prisoner, because Felix wanted to curry favor with the Jews (Read Acts 23, 12—24, 27).



# Teacher to Teacher—In Brief

## SPEAKING OF AIMS

*By Sr. Perpetua Marie, O.P., St. James School, Kearney, Nebraska.*

**"E** DUCATION is the deliberate and systematic influence exerted by the mature person upon the immature through instruction discipline, and the harmonious development of all the powers of the human being; physical, social, intellectual, aesthetic, and spiritual; according to their essential hierarchy by and for their individual and social uses and directed toward their union of the educand with his Creator as the final end."

The above meaning of education by Redden and Ryan has given me the basic principles of forming my own philosophy. In truth I accept everything the Catholic Church teaches. I have understood that the nature of the child is a dualistic one and therefore this presents to us two divisions of the child's life, the natural and supernatural. We know that through Revelation we are told of the nature of the child, his origin and end. The child's nature demands food, clothing and shelter as the basis for his living in a human way. He is not a child with a perfect nature, but rather by the sin of Adam his perfect nature was sullied; his will once perfectly conformed to the Almighty was weakened; his intellect in comprehending the divine will was darkened; and an inclination to evil was left him. Despite this depraved nature, the child still has a chance to follow the primary purpose of his existence, happiness with God. This was made possible first by the belief in the promise of a Redeemer, and then by the Redemption itself.

### **Primary Aim Links with Final End**

Believing this, and knowing the existence of reason and revelation I have herein the true sources of education. Man is a creature composed of body and soul and made to the image and likeness of God. From this I accept that the primary aim for the child is his final end, and secondary to that is his duty to become a suitable member of society, this duty being inculcated in him by the family, Church, state, and school. The child must be given a scale of values.

Man was made to be a social being, therefore he must live in society and it follows that his needs are not one, but universal. They are security in the following fields:

civic, economic, physical, educational, recreational, human, and lastly divine security. In the educational security the child's teachers must in conscience train the mind, senses, will, judgment and give him culture. This may be done through instruction with truth as the norm.

The aims of Catholic education are to develop citizenship in the child. He must aim at being an educated individual and learn to make good use of his leisure time. He should love society in that he must live in it as God has designed from all eternity, seeking the good and avoiding evil. Being a Catholic he must practice the Faith actively and bring forth fruit in the apostolate as a layman.

### **Subordinating Senses to Intellect**

The fundamental problem is the subordination of the child's senses to the intellect and of the will to God, through which subordination the youth can acquire something of the "rectitude" enjoyed by man before the fall. There are always influences in the life of man whether for good or for evil; these are classed under the heads, heredity and environment. It is in heredity that the real materials of education are supplied, while environment fashions and molds the child. In the life of the Catholic child sanctifying grace gives the un-failing energy to him, and through the sacramental system he can hope to obtain eternal life.

This child has definite powers and through thought and expression he presents them to all he comes in contact with during his span of life. It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit. The goal then of Christian education is certainly the formation of the true Christian.

### **A Religious Atmosphere**

It is important that the Catholic child receive the fullness of the liturgy of the Catholic Church. It trains him to seek his final end of union with God for all eternity. A religious atmosphere must be given to him for herein his powers of imitation are enlivened, his respect for religion is accentuated. It makes him active in prayer, attracts him to the sacraments, to works of mercy and charity and conditions him to take part in Catholic Action.



### Character, Ideals, Habits Developed

In this philosophy the character of the child is strengthened by the training of the will, the development of worthy ideals, the ability to acquire correct habits, the control of the emotions as well as the acquisition of moral integrity.

I have said much of the child in the above thoughts and now in conclusion there is need to say that in the Catholic teacher there must exist a love for truth, sound reasoning, and common sense. He must strive continuously for religious perfection which is the binding element in his life. If he is a true Religious he will receive the grace to be a good teacher using the talents God has given him in balance, not letting the pendulum of selfishness ever swerve him to one side.

## SPEECH CORRECTION IN THE CLASSROOM

By Dr. Arthur G. Mulligan, Director, Diocesan Speech Clinic, Cardinal Hayes H. S., New York.

### The Faulty Articulation of K

THE two movements involved in obstructing and releasing the breath in the articulation of the K sound, combined with its back position, are responsible for the late mastery of K by the child. Hence, the substitution of T for K is usually associated with infantile speech. However, in cleft palate speech, and in lalling, the handicap is common.

### Directions for Articulating K

Press the back of the tongue against the soft palate and expel the air forcibly. Devices to use are the tongue depressor, a mirror, and a thin strip of paper.

### Corrective Techniques:

1. Attempt to secure the correct tongue position by pressing down the tip of the tongue with a tongue depressor. Use direct imitation by asking the child to repeat the sound after you. Articulate the sound with slow motion. Practice before a mirror.
2. Use a thin slip of paper to register the forceful release of breath.
3. Motivate by requesting the child to release forcibly an imaginary piece of popcorn.
4. Tilt the head backward to enable the force of gravity to assist the tongue to form an air block. Use direct imitation.

### Drill

Say the following drill, read down each column. The words in the third and fourth columns may be changed to adapt them to the grade level and the child's I.Q.

kah	ak	car	back
kay	ek	cave	look
kee	ik	key	echo
kaw	ok	call	picnic
ko	uk	cold	ache
koo	ook	cook	cake

## THE PROBLEMS OF READING READINESS

By Sr. M. Virginia, R.S.M., 3333 Fifth Ave.,  
Pittsburgh 13, Penna.

IN learning to read the dominant role falls to the powers of abstraction. These powers follow the laws of growth common to all living things. The seed germinates, tiny roots emerge which bring new life and additional powers to the plant. Every living thing follows this same pattern of growth: from seed to roots, to stem, to blossom, to fruit. The process is gradual and continuous. Nature never jumps from seed to stem without the intermediate emergence of roots upon which the stem is dependent. Always, a new development depends upon the completion of the preceding stage of growth.

The gardener, too wise to expect unnatural results, administers, meanwhile, those services that are required at the different levels of development. Sometimes he digs about the roots; again, he fertilizes the ground; today, the plant is watered; at another time, it is exposed to more light. Growth is always from within and is administered to from without.

### Child's Development According to Natural Laws

A child's development, whether physical or mental, is governed by the same natural laws. In obedience to them, every power and ability that is native to him develops.

The power to abstract meaning is human nature's most distinctive attribute. It has its roots in the mind's first awareness of outside reality. Getting meaning from sounds heard, things seen, and from the feel of objects touched and tasted, marks the beginning of his learning process. When in response to meaning thus acquired, the child begins to give expression to his first speech sounds, the mind has acquired a higher level of achievement.

The babbling stage of infancy and childhood marks the beginnings of his language power. The child soon learns to substitute words for objects and actions; names for persons and places, accumulating in this manner a large vocabulary of spoken words. His power is constantly exercised and strengthened by expressing his

ideas in increasingly more complex thought units. Soon he learns to respond readily to meaning expressed in oral language. "Bring the chair," "Put the toys in the box," bring an immediate reaction. This stage of abstracting meaning is almost entirely dependent on what is heard. We call the process auditory discrimination and perception.

### **Reading A More Complex Process**

Reading is a more complex process. It involves ability to abstract meaning not from what is heard, but from what is seen. It calls for visual discrimination. Visual discrimination and perception have their beginnings in the child's first awareness of symbolism. This ability is exercised in the early scribbles with which he associates meaning. Later, the pictures in books and symbols on the printed page challenge his instinctive urge to learn and this desire becomes the driving force for a new and more abstract mode of expressing meaning.

This is the reading readiness period—a stage of growth which begins the process of abstracting meaning from printed symbols. It is a fourth power process. The child has advanced in successive stages from the ability to abstract meaning from the world about him, to facility in expressing this knowledge in words. He has become curious about the printed form he has observed, and has arrived at a new high in his power of abstraction. Control over each ability has been developed in an orderly sequence. The process has been natural and gradual. This period of readiness to read is beyond the limits of all previous experience and contains the latent power for future success and development. His oral language power is, in particular, the seed upon which his reading power depends. A fair vocabulary of spoken words and a facility in expressing ideas in various relationships are the criteria for success in the new process. The child who has completed these requirements, other things being equal, meets his new task successfully. New forms are associated with familiar words causing mental images to arise readily as the eyes move across the printed page. The thrill and pleasure in this new-found power carries him forward and past the difficulties involved in the process of learning to read.

### **Problems in Reading Readiness Period**

But to say there are no problems in this period of reading readiness is to side-step reality. Grade one in every school has its *small* group of *big* problems—"small" group because a better understanding of the problems to be met, together with thoughtful planning and systematic instruction, is slowly, but surely, eliminating the difficulties and thereby reducing the size of this group. "Big" problems because they contain the seeds of frustrated and unhealthy personalities.

Teachers may intensify these problems through re-

fusal to recognize and work with the simple laws of growth and development. They may violate this normal continuous growth by poor psychological procedures in reading instruction. Materials and methods that make requirements beyond the child's present ability may not only stunt his mental growth, but actually injure his social and emotional development. The harm may be merely temporary; in many instances, it may become deep-seated and permanent. The child becomes lost, makes no progress, loses interest, develops careless habits, and becomes less capable of succeeding with each new experience.

All teachers know and believe these basic truths but many fail to act upon them in the classroom. How much harm could be prevented if teachers would realize that reading represents this fourth stage in language development; that its success depends upon the completion of steps one, two, and three; that instruction can be systematic only when we begin with the learner, and leave no gaps in the development of the process. How often do you find zealous teachers who over-develop reading instructions with children who actually need further language development!

### **Use Child's Experiences**

The teacher must use the child's experiences and oral language power as a basis for all reading instruction. For unless the words the child is asked to learn from the printed page are tied to his oral vocabulary, he will have little or no success in deriving meaning from them even though he can correctly "call the words on the page." What the teacher who violates these basic laws is asking the first grader to do is equivalent to the demand of the teacher who presents the facts of trigonometry to pupils who have no knowledge of algebra and geometry. Three unknowns in any situation constitute a serious problem. The material the child is required to learn from the printed page must be within the limits of his present experience and language ability.

The problems at the reading readiness period can be met therefore only if the teacher will (1) study her pupils, (2) find out what is meaningful to them, and (3) help build their language power. Successful reading will be the sure fruit of such efforts. Following the slogan, "Language power before reading power," will help in the solution of reading readiness problems.

## **THE SCOURING OF THE WHITE HORSE**

*By Sister Mary Priscilla, St. Mary's Academy,  
Ogdensburg, N. Y.*

"LOOK into your heart and write," said the older essayist. "Take off your coat," says Sister Mary Elissa, O.S.U., "By active participation in the common

good . . . or by putting on paper our ideals and quests . . . we can go a far way in spreading God's Kingdom on earth. . . . We must bend ourselves without measuring the cost."<sup>2</sup>

### **Supplementary, Not Controversial Discussion**

Perhaps these lines gave the necessary impetus to transfer to paper some ideas sizzling in my mind, lest conscience proclaim my silence cowardly. May I state at the outset that this article is meant to be supplementary, rather than controversial?

Having used successfully for two years, the Crown Book Edition of *The Ballad of the White Horse*, I read with delight Sister Mary Aquin's analysis in the October CATHOLIC EDUCATOR. Eagerly, I looked forward to its continuation in the November issue. Its arrival brought a certain degree of disappointment.

### **More Time May Be Spent on the Ballad**

The author stated: "The unit covered only four days."—In our case, we used thirty days: two for preparatory lessons; eight days for oral reading by the pupils, one book each day; five for lessons in poetic appreciation; four days for certain special aspects; six for "penetrating into the living values," and five days for preparing, delivering, and tape recording the choral abridgement. The procedure was simple, merely following explicit directions in the thoroughly organized Teachers' Manual, by Brother John Totten, S.M. The tape recording was our own idea, and our final choral reading was done before the entire student body. The reaction of the student audience convinced us as much as anything of *The Ballad's* suitability for high school. Much material in the manual we left untouched for lack of time, even after thirty days.

Both last year and this year, the pupils wrote signed comments. "It united our class as nothing else ever did and that in itself was a miracle." "It made me realize the persistence of the struggle between Christianity and the forces of evil." "It's as good as getting some shots of ambition, manliness and courage from your family doctor." "If we fight for the right and trust our Lady as Alfred did, we can't help winning."

And here is one, just to prove that as a class we are normal, with an occasional facetious member. "The thing I liked best about the poem was the ending, when I knew we were through with it. For those who can read and enjoy poetry, *The Ballad* is fine. I am not of that type."

"When properly taught," writes Brother Totten in the manual, "The Ballad can be the occasion of a poetic experience in which the life of grace exercises a specific role, and achieves in the soul a refinement of sensibilities and taste, as much superior to the fruit of a natural study, as grace is superior to nature."

Unless the majority of the class grasps the significance of our Lady in the poem, can we truly say it has been read? Is not the ultimate objective "The place of our Lady in the world of today"? Did not Chesterton write it as a prophecy using both Alfred and the White Horse as symbols?

As an afterthought—how does one account for the Ballad's rise to popularity in the past two or three years? Where has it been since 1911? Personally, I became alive to its values about four years ago after hearing Brother George N. Schuster, S.M., close an inspiring lecture with some of its inspiring lines.

<sup>2</sup>Sister M. Elissa, Ursuline College, Louisville, Ky., in *The Catholic Educational Review*, November 1951.

## **Louis Braille**

(Continued from page 476)

the finger tip, nor so easily read. Braille did not rest content with giving an alphabet to the blind. From the outset, by allotting double or triple values to each sign, he presented a system of musical notation, a set of elementary mathematical symbols, and a system of shorthand so that the blind could satisfy not only their desire for culture, but also their professional needs."

Braille died, January 16, 1852, with no idea that his system would be universally adopted by blind people in every part of the world. Even in his own school he had great difficulty in getting his method recognized and used. Only after his death was it officially adopted in French schools for the blind. An international confer-

ence, organized at Unesco's General Conference in 1949, held a discussion of leading experts from a number of countries, including eminent blind leaders and teachers of the blind (December 1949), and reached agreement on a fundamental objective: a single Braille system should be worked out, in which each sign would be used for the same or nearly the same sound as in the original Braille, and would represent the same letter or fulfil the same or a similar function.

Today, without the Braille system, the world's 7,000,000 sightless would be deprived of the most powerful key to human freedom and scholarship ever devised for the blind.



# Book Reviews

## *Glory to God: A First Prayer Book.*

By Dorothy Coddington (W. H. Sadlier, Inc., 1951; pages 125; price \$1).

*Glory to God* is a first prayer book for little children. It is admirably written for little children from 7 to 9 years of age. This little book contains simple inspirational prayers for Mass, Confession, Stations of the cross, morning and night time and offering prayers for each act of the day.

Dorothy Coddington has inserted beautiful illustrations of pictures to aid the children to visualize our Lord in every act of the day, thus developing a habit of prayer in all they think do and say. The prayers are simple. They are heart to heart talks with Jesus.

Each page of the Mass has instructional pictures illustrating how the children assist at Mass. This pocket size prayer book will impress on the young minds that every Mass is another form of prayer, giving glory and love to God. The daily use of this prayer book, with a thoughtful heeding of its instructions can aid the young Catholic boys and girls to offer through every action of their lives, the prayer of the title itself: *Glory to God*.

SISTER M. DOMINIC, R.S.M.

## *My First Missal.* By Ellamay Horan (W. H. Sadlier, Inc., 1951; pages 64; price 25¢).

"*My First Missal*"—is an outstanding book designed for children in the fourth and fifth grade. . . especially prepared to make teaching of Holy Mass attractive and desirable to the little children. It is a white covered book 4½ x 6. The purpose of the author is to attract boys and girls to pray the Mass with the priest.

As Father Ellard S.J. reminds us

in his introduction, "Young people like to have things cut to their size—clothes and shoes that fit properly, so too, with things of the mind. There is the same need to have the right size books and ideas, pictures and words." Ellamay Horan has made her little book to fit the little children's mind. She has devoted fifty-nine pages to the Mass with picture illustrations, Mass prayers and explanation of what is taking place at the particular time on the altar.

The prayers are simple, devotional and inspiring, easy for children to understand. It is inevitable if the children have to learn the Mass, that they must have a guide. Not only will this Missal keep the young learners profitably occupied at specific time during the Mass, but also will develop the habit of using the Missal, not only now, but for life. This little book will be a tremendous aid to the teacher particularly in the fourth and fifth grade, where the Mass is being taught.

SISTER MARY DOMINIC, R.S.M.

## *Our Foreign Policy, 1952.* Department of State Publication (U. S. Government Printing Office, Mar. 1952; pages 79; price 25¢).

This 80-page pamphlet presents in brief, readable form the purpose, basic principles, and implications of our foreign policy. It will give to the lay reader a clear understanding of America's vital objectives in the world today. One cannot help gaining a clearer perspective on complex international issues with which our country is faced. Teachers of social studies courses, especially of American history, will find in this booklet the up-to-date material needed to awaken in students an interest in world issues and our Government's

foreign program. Although quite naturally presented from the current administration's point of view, the pamphlet succeeds in outlining a complicated world situation in surprisingly simple terms.

URBAN H. FLEECE

## *Through My Gift, The Life of Frances Schervier.* By Theodore Maynard (P. J. Kenedy and Sons, New York, 1951; pages 318; price \$3.50).

In these days when Americans are called on to contribute toward those suffering in Europe, it is well to be reminded that our material generosity is only a small repayment of an unpayable debt. Today "we are spiritually strong; Europe is mission territory." But it was not always so. And there is sufficient data in this informal biography of the foundress of the Sisters of the Poor of St. Francis to make American readers aware of their indebtedness to generous-hearted people like Frances Schervier and her countrymen who gave tirelessly of their material bounty, their human talent, and their Christlike spirit to cultivate the faith in our land.

This volume is intended to be a portrait of Frances Schervier, "a very remarkable woman" (to quote the author) who is well on the way to beatification. It also contains a discussion of the character and nature of the work of this modern-day congregation devoted to charitable works among the sick-poor. It convinces one that Mother Schervier was an amazing woman who literally immolated her life for the poor, the homeless and all who are socially outcast.

The reader is first made acquainted with Frances' birthplace, the city of Aachen, known to the French as



Aix-la-Chapelle. The concise history of the town, which her family history closely parallels, gives a glimpse of the troubled times in which Frances was born. The accidental circumstance that made the Emperor her godfather by proxy also accounts for her name. The Scherviers were "devout, loyal Catholics—solid, if also perhaps a little stolid" (p. 8), hence, Frances' life at the outset seemed to have little of the sensational about it. But, under the pen of this competent biographer, we discover that it actually has all the drama and excitement of the story of the greatest wonderworkers.

Successive chapters portray the spiritual development of the child and young woman who was pious but not pietistic and who grew gradually and normally to the stature of those holy people who are "broad in their sympathies, deep in their insight, heroic in their exercise of virtue" (p. 10). All her life she was torn between two apparently conflicting tendencies: the desire to work for God and a longing for nothing except union with Him. With skillful pen and a keen sensitivity to the fine points of this unique character, Theodore Maynard carries the reader through the development of Frances' personality along lines of heroic virtue and the fulfillment of her vocation.

Early in her life Frances was orientated into the apostolate of charity toward the poor and afflicted—that apostolate which was to be the ruling passion of her life and her road to sanctity. After the introductory chapter, the first third of the book is concerned with the work of Frances and the Sisters under her direction in the Rhineland.

The selective detailed account of her work and its difficulties is another glowing chapter in the history of the apostolate of the poor. The indomitable spirit of Frances was best evidenced during Bismarck's Kulturkampf in 1873. Dr. Falk, the Minister of Public Worship, was no match for the calm firmness and courage of Frances who was enabled to preserve her foundations partly because of financial assistance from the United States. Though Frances did not live to see Bismarck's defeat she was sure that he would ultimately fail.

In those chapters constituting the second third of the volume, the reader meets Sarah, the convert daughter of Mr. Thomas Worthington, the Governor of Ohio who may be described as the father of that state. Sarah, who became Mrs. William Peter, was instrumental in persuading Archbishop John Baptist Purcell of Cincinnati that more nuns were needed in his archdiocese which was already served by the Sisters of Charity and Sisters of Notre Dame de Namur. Consequently, the Archbishop invited the Irish Sisters of Mercy from Kinsale and the Good Shepherds from Angers, France, to work among his people. Mrs. Peter also convinced him that the services of the Sisters of the Poor of St. Francis were needed among the poor German immigrants of Cincinnati. They came to America in 1858 and Mother Schervier twice visited this American branch of her community. Today the Sisters of the Poor of St. Francis maintain hospitals, homes for the aged, nurses' and social workers' training schools in thirteen American dioceses and arch-dioceses.

Frances, the woman worthy of beatification, merges in the final chapters of the book. We see the heroic woman whose life is full of prodigies—prodigies of valor, of sacrifice, of material accomplishment under the most spectacular circumstances, all in behalf of her beloved poor.

Accounts of incidents and events are not in strict chronological order because they are gleaned from autobiographical fragments. The author confesses that he is obliged "to fall back on conjecture because of the definiteness of details in some places and the indefiniteness at others" (p. 63). But these conjectures evidence a vast range of reference, and a wisdom and competence beyond that of the average biographer. The appended biographical note verifies this statement because it reveals the scholarly background of documentary evidence. The author's many speculative queries stimulate thought and his personal comments are a valuable digression. The result is a warm and life-like portrait of a character of great simplicity and courage dedicated to the greatest of all virtues.

In reading the biography of such

a woman one does not look so much for historical data as for inspiration. One desires to see in the person all the beauty of her real personality. Theodore Maynard does not make the technical error of burying the person in historical lore. Rather, he so skillfully handles the historical material that it enhances and enriches the character of the woman who is revered by admirers on two continents. As in most of his writings Theodore Maynard herein makes you think and ponder on the core of Christianity. For this reason *Through My Gift* will serve as excellent spiritual reading for religious and laymen alike. The volume is highly recommended with this thought in mind: We become more apostolic by meeting up with apostolic people.

SISTER MARY ISABEL, S.S.J.

*New Footprints of the Trojan Horse*  
by Herbert Carleton Mayer. (Farrar, Straus and Young, Inc. 1952; pages 99; price \$1.75).

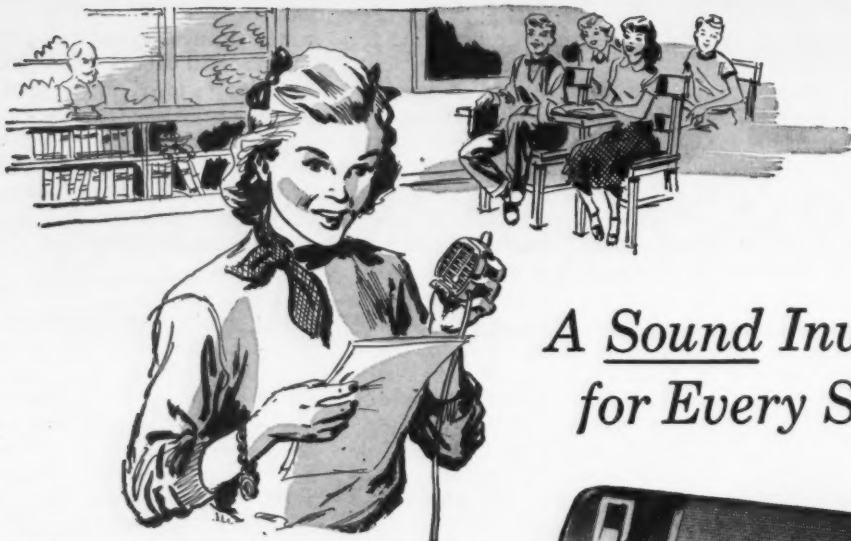
In a unique format designed for easy reading the author presents an analysis of Communism, and by pointing out the infiltration techniques used by Communists draws a parallel to the Trojan Horse. The author believes the only way to conquer the idea of Communism is by Americans living to the full the American idea—by each one standing up for democratic ideals in his own particular sphere of activity. The book merits reading and presents a clear picture of what Communism stands for. High school social studies classes as well as adult discussion groups will find the book particularly apt. The one questionable line on page 29, "In more recent times the Catholics persecuted the Protestants," is more than off-set by other references to the freedom of worship and the place of religion in society.

URBAN H. FLEECE

*The Devil You Say*, by Joseph Breig.  
(Bruce Publishing Co., 1952; pages 127; price \$2.50).

Joseph Breig's recent book, *The Devil You Say*, is a very pleasant treatise on a very unpopular and un-

(Continued on page 510)



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## *A Parish Priest Looks at Audio-Visual Education*

By REV. DONALD L. DOYLE, C.M.

500 East Cheltenham Avenue, Philadelphia 44, Pennsylvania

**A**UDIO-VISUAL aids first came to my attention four years ago. An enthusiast button-holed me and wouldn't let me go until he explained the whole idea to me. I was singularly unimpressed. However, a month or two later, this same enthusiastic priest friend brought his projector, record player and filmstrips to the rectory, so that I could see and hear them for myself. Half-way through the demonstration, most of my preconceived objections were gone. I began to realize how well a good audio-visual aid could teach even difficult topics in a short time. Once I saw a good sample of audio-visual materials, no more sales talk was needed or wanted. They sold themselves.

---

### **I BECAME AN AUDIO-VISUAL ENTHUSIAST**

---

Since that afternoon, I too have become an audio-visual enthusiast. However, to be enthusiastic about a good idea is one thing, but to be able to put it into practicable use is something else again. Accordingly, because I was a young priest in parish work, my first task was to sell this fine idea to my good pastor. A few months of patient spade work in preparing the ground bore fruit when one day he himself came to me and said: "We have to get ready for summer vacation school. How about trying some of those audio-visual aids that you've been talking about?" With this encouragement, I was ready to begin.

ful to attend the instructions. Moreover, to keep the children coming was more of a job than getting them to come in the first place.

The day after the pastor spoke to me, I went shopping for my projector and suitable visual aids and to see some one from whom I could borrow a small portable phonograph. After I gathered all the necessary equipment, I went to my experienced priest friend for some suggestions. He very wisely advised me that it was best to use the audio-visual for about a half hour each morning, approximately in the middle of each session.

Frankly, I was quite unprepared for what I considered truly amazing immediate results. During the presentation, there was absolute silence on the part of the children. That alone was worth the purchase price! When the question period arrived, I was surprised to see even the youngest child raising his hand to answer. More than that, they could clearly remember even minor details of the story and lesson. Later, a number of parents very proudly came to tell me that their children repeated to them the whole filmstrip religion lesson when they came home. This last fact alone, completely sold me on the value of audio-visual aids in teaching religion.

At the end of the first week of the vacation school, we had five to six times as many youngsters attending the summer classes as during the previous summer. Better than that, on each succeeding day two or three new faces would appear. Finally, *mirabile dictu*, the boys and girls were begging me to allow them to come earlier and stay later!

---

### **FIRST SUCCESS PROMPTED INCREASED USE**

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After such a resounding success, under most difficult circumstances, it was an easy transition to introduce audio-visuals into the regular school year catechism classes for public school children, and also to the children of our own parish school, at regular intervals.

During the past four years, I have seen and used many filmstrips: both silent and sound, most of them in color

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### **WEEKLY CATECHISM CLASSES IN JULY**

---

Now before we proceed any further, the reader must understand that diocesan regulations required us to conduct catechism classes for public school children each weekday morning in July from nine until noon. In previous summers, despite our best efforts which included ringing doorbells, sending postcards to parents and pulpit announcements, seldom did we induce more than a hand-





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and many in black and white. The fruit of my experience can be summed up in this general statement: *color filmstrips coordinated with sound, far and away, produce better results in child attention and knowledge than the silent ones whether they are in color or in black and white.*

Our parish gradually acquired more and more filmstrips both silent and sound until we could say that we had a fairly good audio-visual library. At the same time, we made progress in expanding the scope of their use. We began showing them for adult study groups and we found it worthwhile to use these audio-visual materials for part of our convert instruction work. Occasionally, we showed them to meetings of the Holy Name Society and to the Sodality. None of the adults regarded these "illustrated lectures" as too childish. In fact they said they learned much from them.

However, as we advanced and progressed we began to realize the inadequacies of the available filmstrips. Each unit was isolated, having no connection with any other unit. These audio-visual materials were devotional and inspirational in themselves, it is true, but we now saw the need for a systematic and unified presentation of all our religious truths.

### NEW FILMSTRIPS WITH UNIFIED PRESENTATION

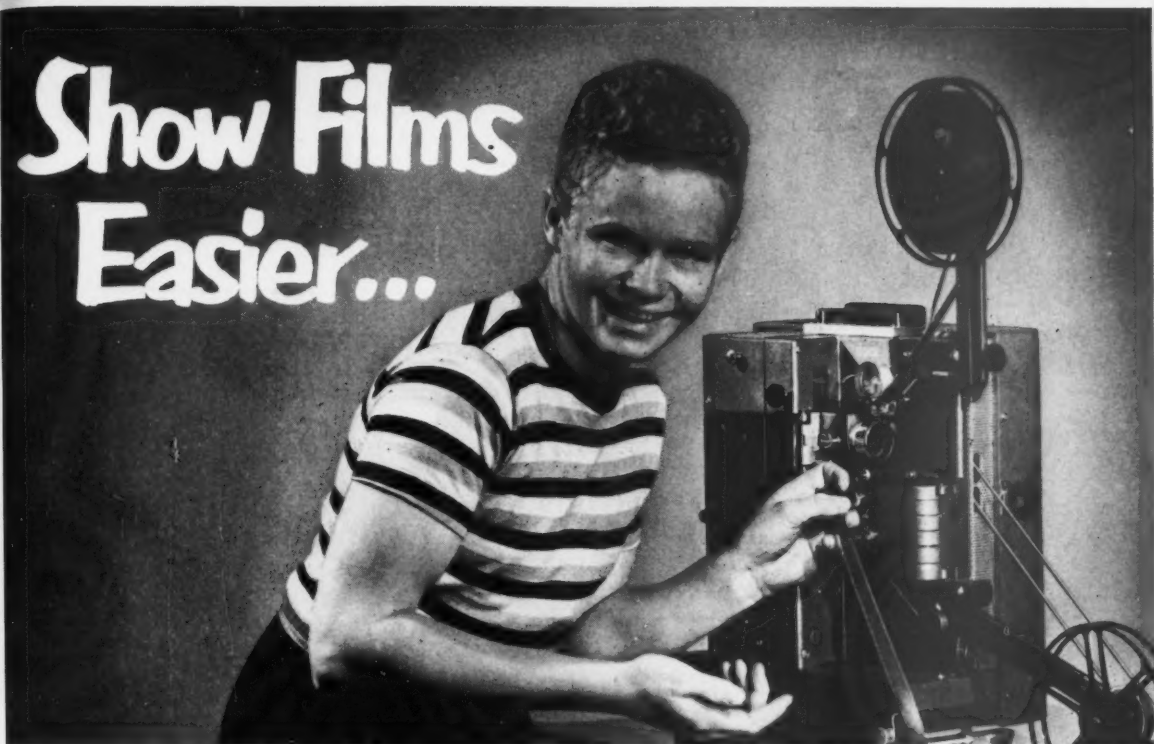
Last fall, an advertising circular came into the pastor's hands. It appeared that this need was now being met. St. John's University of Brooklyn was producing a new audio-visual product in sound and color that would eventually cover the entire Baltimore Catechism. The pastor purchased the first two units; used them on his best critics, the children. He found them excellent in every way. The children said that they were the best they had yet seen. The pastor received the next two units and said that they are better than the first two.

The readers of the *THE CATHOLIC EDUCATOR* know from the favorable reviews given the "St. John's Catechism in Sound Filmstrip" in the February and March issues, that it gives promise to be one of the most outstanding religious filmstrips at the present time. Of course, the professional teacher would find minor details here and there on which he might improve. However, these details are small. The over-all review rating was excellent from the critics in both issues. No doubt the producers were happy to receive good constructive criticism because it should help to improve their future productions.

Since I became an enthusiast, I have spoken to many priests, brothers and sisters on the use of audio-visual aids in general, and in particular on the St. John's Catechism in Sound Filmstrip. In almost every instance these Religious agreed that it is an excellent tool for the teacher to have at his disposal. However, there was one prevalent objection, and that was the question of money



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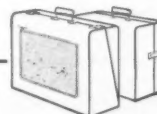
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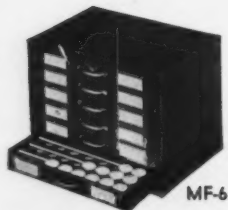
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and expense. I thought that this magazine, *THE CATHOLIC EDUCATOR*, was the best medium in which to expound what I consider the economic facts of life concerning religious audio-visual aids, as they appeared to me, a parish priest.

**LET US TALK COSTS**

Let's take the St. John's Catechism as typical example of the cost of religious audio-visuals in color and sound. Each unit sells for ten dollars but two units are sold in one package. The whole set of ten units will cost one hundred dollars if purchased individually; ninety dollars, if one buys the whole series at once.

First of all, this one hundred dollars should be considered a *permanent investment* that will last ten years or more if reasonable care is taken of the film and records. Actually, then, it should be written off the books as a ten dollar a year investment. When considered as a ten year investment, one hundred dollars is a small amount of money. We think nothing of spending many times one hundred dollars a year for good textbooks, charts, and maps for every subject in the curriculum. We spend all this money on our Catholic schools in order that we might be free to teach the one subject that is not offered in the secular schools, namely religion. Yet, so often religion is treated as a stepchild when it comes to spending money on catechisms and related teaching aids.

Now, I'm going to make a statement that may seem startling to some: *one hundred dollars a year is not a formidable amount of money to an ordinary big-city parish.* I contend that when you compare the money spent to run and maintain a parish school for one year, one hundred dollars is a paltry sum indeed. Many big-city parishes spend in the neighborhood of \$30,000 a year for their grade school's needs. In ten years time it amounts to over \$300,000. When compared to such sums as this, well over a quarter of a million dollars, one hundred dollars spent over a ten year period appears quite small. We Catholics consider all this money as an investment in our children which will return to us in terms of their future increased faith and devotion. I dare say that this and similar one hundred dollar investments will return to us a thousand fold.

Once one starts talking about the high prices of audio-visual materials one must take into consideration the amount of money the producers must pour into them. St. John's has produced a top quality audio-visual product. No one can deny that. This filmstrip can be compared with any outstanding Hollywood or TV production and we need not be ashamed of it as a poor relative. It costs much money to hire top-notch pictorial and color artists, professional TV actors and musicians, together with the best in recording and photographic services. I imagine that it must run into many thousands of dollars. However, the end result, planting a deep love



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of our faith and its practices in the hearts, minds and wills of our children, more than justifies the expense involved.

## TO SUM UP

Filmstrips most certainly hold the children's attention and deliver their religious message with a great impact

upon their young minds. In this field, we are looking for top quality productions. We must face the facts that such things cost a lot of money. However, the extra knowledge and devotion given to the children justify the extra expense. If the words of Confucius about one picture being worth 10,000 words are true, then the St. John's Catechism and the other related audio-visual teaching aids will save our teachers of religion as many millions and millions of words as there are dollars in the national debt.

# Audio Visual News

## St. Ignatius on Broadway

*Loyola—The Soldier Saint* is the title of a feature-length sound film on the life of St. Ignatius, which is now showing on Broadway and which will be released to the 16mm field in about a year. At that time prints will be available to schools, parishes, and other limited-size audiences.

The picture was enacted in Spain at the locales made famous by the founder of the Jesuits: Montserrat, Loyola, Barcelona and Manresa. English dialogue has been dubbed in under the supervision of J. D. Trop, noted Hollywood producer-director, and his assistant, Leon Paul, Catholic writer and editor.

The Rev. Alfred J. Barrett, S.J., chairman of the department of communication arts at Fordham University was the technical adviser and also appears in a Prologue and Epilogue of the film.

When the 16mm prints are available—they will be offered on a rental basis by Simpex Religious Classics, Inc., producers of the American version of "The Soldier Saint" at 1564 Broadway, New York City 36. Simpex has also put out a "Film Festival Brochure" which offers "St. Benedict," "Christ The King," and "Father Christopher's Prayer." A special

catalogue on these three films is also available to those desiring it. (\$14)

## Publisher Announces Audio-visual Division

A newly established audio-visual division was announced by Silver Burdett, a leading textbook publisher, together with the appointment of Mr. Melvin L. Rizzie as its director.

Prior to his appointment, Mr. Rizzie was director of audio-visual education, State University of New York, State Teachers College, New Paltz, N. Y.

The company's first offering, aside from its classroom music series, *New Horizons*, is a basic social studies filmstrip series, in color, *Then and Now in the U. S.*

Each of the 18 strips in this first series is a teaching unit, an historical-geographical study of the development of a region. Teachers' guides are available. (\$15)

## Films Available for A-V Summer Classes

Once again Coronet Films is making available to summer sessions, workshops, and conferences in audio-visual education its preview library of 16mm educational sound motion pictures.

Preview prints will be made available

in limited numbers for group showings. Descriptive material, in quantity, is also to be had for use in summer classes. Only transportation is charged. (\$16)

## Safety on the Street A New Educational Film

In an effort to teach children proper safety measures, Encyclopaedia Britannica Films has released a new 11-minute educational film, *Safety on the Street* (color or b/w), designed to encourage habits of safety on the way to and from school.

"Although motorists, law officers, parents, school officials and children must learn to accept their share of the responsibility for street safety, the core of the safety problem lies with the child himself," Walter Colmes, EBFilms president, said.

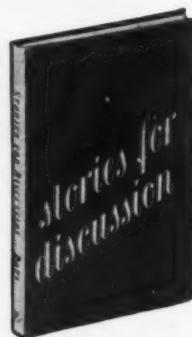
*Safety on the Street* is designed to help children visualize traffic situations and their own behavior in relation to the hazards of the streets. It is planned for middle grades and is adapted to the broad purposes of the safety education program for use in such areas as health and hygiene, safety education, language arts, and physical education.

The film weaves information of street safety into a story of rivalry between

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## STORIES FOR DISCUSSION

By WILLIAM L. DOTY

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two school children for a place on the school safety patrol. The children have tied in the school election for the position and so it is decided that a contest should be held to determine who shall have the remaining place on the patrol. On the day of the contest the children demonstrate the safe practices they have learned. They point out that streets should always be crossed at corners and not in the middle of the block. They demonstrate the proper way to watch for cars when crossing a street. They explain which corners are safer to cross than others.

The children learn that they both have the same scores in the contest—once again they have tied. A solution to the problem is found—an extra place is made and so both become members of the safety patrol. But the real reward, the film points out, is in the safe practices they have learned. The film concludes with a brief review of these safe practices. (S17)

#### New Film on Parliamentary Procedures

*Conducting a Meeting* (1 reel, 16mm, sound, \$45) is the title of a new educational film released by Young America Films, Inc. Produced in response to repeated requests from educators and other community leaders, *Conducting a Meeting* demonstrates and explains to group

leaders and members of their groups the basic pattern of parliamentary procedure which contributes to an efficient and successful meeting.

This film enlarges the Young America Speech Series which includes the following additional titles: *Stage Fright and What to Do About It*, *Platform Posture and Appearance*, *The Function of Gestures*, *Using Your Voice*, and *Planning Your Talk* (high school, college). (S18)

#### Commonwealth of Nations

About 200 years ago British settlement colonies were scattered in newly discovered lands all over the world. The

most prosperous (the 13 American Colonies) broke away. Then Canada was granted independence and the seed of the Commonwealth germinated. At the last conference in London, Prime Ministers, representing 8 democratic nations from the five continents joined, without pact or treaty, for the common purpose of bringing peace, prosperity and plenty to their people.

*Commonwealth of Nations* is designed to show, generally, the present nature, extent, and constitution of the Commonwealth, its purpose, the benefits deriving from it, and the relationship among members. Running time is 30 minutes, black and white. (S19)

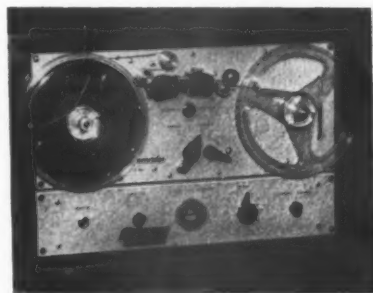
## News of School Supplies and Equipment

#### Magnetic Tape Recorder-Player

Called the MagneCordette, this is the latest magnetic tape recorder-player introduced by Magnecord, Inc., Chicago.

It differs from the company's previous models by the fact that it allows the user to employ his own amplifier; for example, one in a good radio, or the one in the school's public address system or intercommunication system.

The Cordette allows for recording from



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AM or FM radio, other sound sources, or a microphone. Playback of recordings is from the mechanical unit and its "custom" amplifier through the audio amplifier the user already owns.

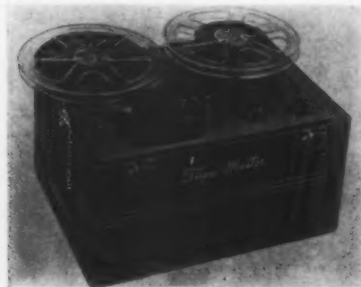
The utility of this new model to a school is the saving of duplication of amplifiers where the school already has several pieces of equipment with associated amplifiers and speakers. Thus it may be carried to the music room for attachment to the radio-phonograph equipment, or to the principal's office to be linked to the intercommunication system, or be employed in the school auditorium with the audio end being furnished by the public address system.

The mechanical part of the unit has two heads: one for erase and the other for recording and reproducing. These heads may be either full track or half track. Recording and playback speeds are  $7\frac{1}{2}$ " and 15", with a rewind speed of 1800 feet per minute. It takes standard 7" reels, but it may be adapted to take  $10\frac{1}{2}$ " ones.

The "custom" amplifier (also more accurately called a pre-amplifier) has two high-impedance inputs, one for microphone, and the other for pick-up from radio tuner or other custom equipment. An earphone jack is provided on the front panel for monitoring either while recording or during playback. Dimensions are  $12\frac{1}{2}$ " x  $20\frac{1}{2}$ " x 16". (S20)

#### Magnetic Tape Playback Machine

"Is there a machine to play back recordings made on a tape recorder which would double the utility of our tape recorder?" was a question asked of THE CATHOLIC EDUCATOR.



The answer is that some three makes are available which do for recorded tapes (school recorded or purchased pre-recorded—see April issue, page 386) what a phonograph or turntable does for phonograph records or discs.

The model illustrated, called the Tape-Master, is available in two models: one which has self-contained amplifier and a  $5\frac{1}{2}$ " loudspeaker; and another model which has only the mechanism and a pre-amplifier, which is ready to plug into an existing amplifier, radio, intercommuni-

cation system, or public address system.

Both models may be had at either speed:  $3\frac{3}{4}$ " or  $7\frac{1}{2}$ " per second. But the operation is dual track. (S21)

#### Transcription Player

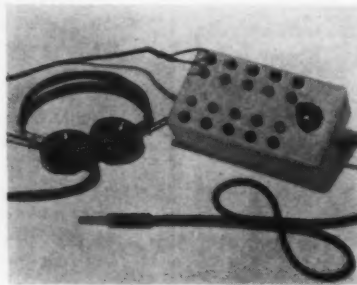
Our schools have not lacked for portable phonographs such as used for sound filmstrip projection. But often the school has opportunity to borrow educational recordings made on discs (transcriptions) whose diameter is up to  $17\frac{1}{2}$ ". To play these the instrument must have a construction similar to the illustrated model, which also plays all three speeds: 33 1/3, 45, and 78 rpm.



The Audio-Master '51 plays records and discs in all sizes from 7" to  $17\frac{1}{2}$ ". It has a 4-tube high gain amplifier, a detachable 8-inch loudspeaker with 10' cord, and a twist crystal cartridge fitted with two permanent needles. Additionally it has a jack for using a microphone, and is equipped to attach earphones. (S22)

#### Earphone Aggregate Unit

Where pupils have to listen to records or transcriptions without disturbing others whether in classroom or library, this "earphone aggregate unit" will permit one to ten pupils to do so.



The headphones attach to the unit which in turn is connected to a record or transcription player, provided the latter has either a detachable speaker or a jack for the connection.

The unit has a master volume control and a 10-foot extension cord. (S23)

#### Discabinets

Both safe and orderly filing of a school's speech and music records and transcriptions is made possible by all-metal sectional cabinets called "Discabinets". These come in 4 sizes to accommodate 7", 10", 12", and 16" phonograph records and transcriptions. The cabinet has three compartments each of which has a 30-pocket capacity.

Accessories are pockets and indexing cards. The pockets are constructed of 11-point red wallet material and are said to withstand 140 lb. bursting test. They are held on an axis rod on which they pivot to allow for inserting or extracting the record. They may be numbered to correspond to the numbering of the handy indexing cards which have spaces for pertinent data: title, composer, etc. (S24)

#### Guaranteed Whiter Fabric for Projection Screens

"Perma-White", a new process that retains the whiteness and brilliant reflective qualities of glass-beaded projection screen fabrics for many years, has been announced by Radiant Manufacturing Corporation, Chicago producer of projection screens.

The fabric is put through a special coating treatment which gives it a permanent whiteness guaranteed for ten years. According to the manufacturer, "Perma-White" is washable, flame and mildew proof, making it adaptable to any climate. (S25)

#### Book Reviews

(Continued from page 500)

palatable subject. Ever since Michael the Archangel lined his forces up against Lucifer and his followers, the devil has been causing a great deal of trouble. With the journalistic touch of his facile and fascinating pen the author exposes in his own humorous manner the wiles and wickedness of the devil about which we have been hearing since cradle days. The book takes the form of letters circulating among the devils in which they plan their strategy for the conquest of souls.

The wagging of the devil's tail can be detected in the home where husband and wife quarrel over a small matter like the bouncing of a baby in the air. An atmosphere of dissension and unrest makes the devil feel triumphant. Vanity and pride are his pet vices which he tries to in-

culate into the motivation of religious actions. The reports to headquarters and the obvious pride of the demons as revealed in the letters are very enlightening. The devil's fear of humility in the heart of a human being makes the reader realize how much that virtue must mean to the meek and humble Savior. A sign of contradiction in a sinner makes the devil tremble as does also the slightest invocation of "that woman" whom Catholics call the Mother of God.

Joseph Breig's book on the strategy of hell is theologically sound while at the same time it is hilariously amusing. Those seemingly contradictory characteristics make it a book that can be recommended to the general reader without fear of arousing scruples or qualms of conscience.

MOTHER FRANCIS REGIS CONWELL,  
O.S.U.

### Contributors to this Issue

(Continued from page 470)

#### Arthur G. Mulligan, M.A., Mus. D.

Doctor Mulligan adds still another drill usable by the classroom teacher for the correction of a minor speech defect.

#### Sister M. Virginia, R.S.M.

Sister M. Virginia, of Our Lady of Mercy Academy, briefly indicates the problems which must be faced in reading readiness.

#### Sister Mary Priscilla, G.N.S.H.

Sister Mary Priscilla is principal of St. Mary's Academy. She adds a supplementary discussion to the articles by Sister Mary Aquin in the October and November issues.

#### Rev. Donald L. Doyle, C.M.

Father Doyle was assigned to Immaculate Conception parish in the Germantown section of Philadelphia after his ordination in 1948. He draws on his experience there in the preparation of this article on the use of audio-visual materials. He obtained his education at St. Joseph's College, Princeton, N. J.

### SERVICE COUPON 52-9

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and pursued his seminary studies at St. Vincent's Seminary, Philadelphia and at Mary Immaculate Seminary, Northampton, Pennsylvania.

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# First National Convention of

**Date:** August 4-5, 1952 (Monday and Tuesday).

**Place:** Air-conditioned halls in Hotel Sherman, Chicago, Illinois.

**Sponsorship:** THE CATHOLIC EDUCATOR, under the general chairmanship of The Reverend Thomas J. Quigley, Ph.D., Superintendent of Schools, Diocese of Pittsburgh, Pa.

## Theme: Catholic Audio-Visual Progress and Future

Starting with the general convention theme—CATHOLIC AUDIO-VISUAL PROGRESS AND FUTURE—the first national convention of Catholic Audio-Visual Educators will afford the opportunity of crystallizing ideas after many exchanges of views and discussions of problems arising in the ever-expanding and improving phase of Catholic education—audio-visual aids and methods.

## Unique Audio-Visual Feature

A unique feature is being developed for the first national convention of Catholic Audio-Visual Educators. Appropriately, one session of the CAVE convention will borrow from the very teaching methods and modern audio-visual materials under discussion. Unlike the many other sessions of the program which must of necessity restrict their efforts to verbal presentation and discussion—and valuable these will be—this one session will be taken up with a sound film specially prepared for the CAVE convention.

Devoted to AUDIO-VISUAL MATERIALS AND EQUIPMENT, this film is being photographed

Continued and wise use of audio-visual materials will be explored on all levels of the Catholic educational ladder, and viewpoints will be offered by both administrative and classroom segments of the Catholic school system—all with a view to enriching the school curriculum and benefiting our Catholic school youth.

through the cooperation of several manufacturing companies. The treatment will be on a representative basis and not descriptive of single makes of equipment or products. For assembled Catholic educators it will be a visual exposition of the diversity of audio-visual equipment available for teaching purposes, together with a sound-on-film running commentary, clarifying the mechanics of operation and the practical applications.

## Panel of Top Executives

Such a valuable audio-visual film symposium, covering in 50 minutes the remarkable advances in educational visual and sound reproducing products, is expected to inspire many technical and practical questions from the floor. To furnish authoritative answers, Moderator Ellsworth C. Dent will have on the platform with him a panel of top executives of companies in the audio-visual field. The panel consists of

- Mr. Ellsworth C. Dent, Coronet Films, Chicago.
- Mr. Varney Arnsperger, Encyclopaedia Britannica Films, Inc., Wilmette, Ill.
- Mr. C. R. Crakes, DeVry Corp., Chicago.
- Mr. Walter Johnson, Society for Visual Education, Inc., Chicago.
- Mr. Howard Marx, Ampro Corp., Chicago.
- Mr. W. A. Moen, Bell & Howell, Chicago.
- Mr. Richard Schmader, American Optical Co., Chelsea, Mass.



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